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DR. M. H. KRISHNA, M.A., D.LIT. (LOND.),

Director of Archaeological Researches in Mysore,

Mysore.



UMAMAHESVARA, TANCHALINGESVARA TEMPLE, BELGAMI (p. 83).

Mysore Archaeological Survey

University of Mysore

ANNUAL REPORT

OF THE

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department

FOR THE YEAR 1941



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ARCHAEOLOGICAL SURVEY OF MYSORE.



ANNUAL REPORT FOR THE YEAR 1940-41.



PART I—ADMINISTRATIVE.

Dr. M. H. Krishna, M.A., D.LIT. (Lond.), continued to be the Director of Archaeological Researches in addition to his full-time professorial duties at the University. The post of Architectural Assistant remained vacant during the year; proposals

Staff. regarding the filling up of the post have been submitted to Government. Mr. R. Rama Rao, B.A., Assistant to the Director, went on privilege leave for a month and a half from the afternoon of the 16th May of 1941, and Mr. L. Narasimhachar, M.A., Junior Technical Assistant, was appointed as acting Assistant to the Director during this period while Pandit R. Chakravarti acted as Junior Technical Assistant.

A temporary staff consisting of a pandit and a typist was sanctioned for work in connection with the rapid publication of the supplementary volumes of the Epigraphy Carnatica. The typist was entertained with effect from 24th April 1941, and arrangements are being made to secure the services of a suitable Pandit.

In connection with the study and inspection of ancient monuments in the State and the collection of inscriptions, the Director and the Junior Technical Assistant toured in several parts of the Kolar and Shimoga districts, while the Assistant to the

Tours : Exploration. Director toured in parts of the Mysore, Tumkur and Hassan districts for collecting and copying inscriptions. Among the ancient sites and monuments inspected and studied during the year may be mentioned those at Guḍibande, Devaragudipalli, Sādali, Bētamangala, Hungunda, Maṇivāla, Mārkaṇḍēśvara-beṭṭa, Sīvārapaṭna, Kōlār, Narasāpura, Hoskōṭe, Nandagudi, Bellūr, Ānandapura, Hosagunda, Gauja, Shikārpur, Belgāmī, Tālgunda, Bandālike, Chikkamāgadī, Maṭavalī, Kubatūr, Bhārangi, Kuppagadde, Udri, Sorab, Chandragutti, Ikkeri and Keṭadi.

In the neighbourhood of the Kolar Gold Fields was discovered a wide field of cromlechs. The ancient site at Hungunda seems to be important like that of Chandravallī near Chitaldrug; the potsherds, particularly, appear to present interesting data for study. There is room for thinking that the place might mark the

site of a pre-Śātavāhana town. But the existence of cromlechs here like those met with at Brahmagiri suggests the possibility of there having been also a prehistoric iron age town in the vicinity, while the series of caves round about Sītiguḍḍa near Hungunda Paṭṇa appear to have been the dwelling places of man from the Neolithic times. In front of the Sītiguḍḍa cave was picked up a neolithic celt and nearby were discovered several cup-like depressions on the rocks. Hungunda seems to be a promising site for excavation and exploration. That it was a very important place during the Nolamba and Chōla periods is gathered from the many inscriptions at the place. The 'dimāla-diṇṇe' to the south-east of the village is an ash-heap and may represent the old site where gold was extracted, if the authors of the cromlechs were pre-historic gold diggers.

A tour in parts of the Shimoga district has resulted in the discovery, for the first time, of monuments belonging to the Rāshtrakūṭa period. Some information about the architecture and art of the period is collected and it seems to be important in the reconstruction of the early history of architecture and sculpture in Mysore.

The main cell of the Vijayēndra temple at Bētamangala is a monument of the 10th century A.D., though the large beautiful image inside the garbhagṛīha seems to belong to a much later period. At Śivārapaṭṇa the Sōmēśvara temple appears to belong to the time of Śīapurusha, the Ganga king (c. 753 A.D.). The Varadarāja temple at the same place has some fine pillars in its mukhamāṇḍapa. At Maṭivāla near Bētamangala the Svayambhuvēśvara temple is a structure built during the days of Ilavañjirāya, grandfather of Ilavañji Vāsudēvarāya, the builder of the Sōmēśvara temple at Kurudumale. Thus the temple is one of the early monuments of the east Mysore school of architecture with a combination of Hoysala and Dravidian features.

The Mārkandēśvara temple on the Mārkandēśvara-bēṭṭa near Vakkalēri is a large and interesting monument of the Dravidian style discovered during the year. Though originally constructed in c. 1400 it appears to have been extended subsequently, during the days of Sugatūr Tammegauḍa. It is interesting to note that the temple was endowed by a Muslim general named Sital Khan for the merit of his master Dilāvar Khan in about 1556 A.D.

During the early part of the year, the Director's conservation notes in respect of the ancient monuments inspected by him during 1939-40

Conservation. were forwarded to Government, the Deputy Commissioners, the Muzrai Commissioner and the Chief Engineer as usual for favour of information and necessary action.

Proposals for further renovation work at Bēlūr and Hālebīd have been noted and urgent items submitted to Government. Arrangements have been made to prepare a bhaktavigraha statue of His late Highness Sri Krishnaraja Wadiyar IV in *vāñchālōha* and install it at the Bēlūr temple. In connection with the conservation of the Gōmaṭēśvara colossus at Śravaṇabelagola, the Committee met on 29th March

1941, and discussed the views of the several members. It was resolved that for the present experiments might be conducted with Venyl Acetate at Bangalore and Śravaṇabelagola on stones similar in quality to that of the image. An estimate for the construction of a masonry wall in place of the existing packing wall supporting the right wing of the lower portion of the statue was returned countersigned. In connection with the conservation of the other ancient monuments in the State, several estimates were received as usual. Most of them were passed while some were returned for revision. Among the estimates scrutinised and countersigned may be mentioned those pertaining to the following monuments :—

1. Śrikanṭhiśvara Temple at Nañjangūd.
2. The temples at Bellūr.
3. The temple at Kūḍli.
4. Do Hosabūdanūr.
5. Kailāsēśvara temple at Doḍmaṭūr.
6. Fort at Chitaldrug.
7. Honḍa at Santebennūr.
8. Tripurāntaka temple at Belgāmī.
9. The temples at Kōlār.

About 60 inscriptions were collected during the year of which 4 are copper plate records and the rest stone epigraphs. The majority of

Epigraphy. them have been edited in Part VI of the Report under the Director's guidance by Mr. R. Rama Rao assisted by the

Pandits. Of these one is a copper plate record from Konḍrahalli, Hoskote Taluk, issued in the 39th regnal year of the Ganga king Kongaṇi Muttarasar, perhaps a name of Śripurusha, and recording the grant of the village Śāliggāme to a Brahman named Bhūtaśarma.

Another copper plate belonging to the village Vadanagal, Pāvagadā Taluk, records the creation of an agrahār named Bukkarāyapura by Bommana, under the orders of Prince Bhūpati Voḍeyar, son of Bukka II, who is called heir-apparent (bhāvinam sārvabhaumam). The grant was issued during the reign of the Vijayanagar king Hariharā II. Bhūpati, although a son of Bukka II, the eldest son of Hariharā II, did not succeed his grandfather on the throne. His uncle Dēvarāya I ascended the throne in 1406 and Bhūpati Voḍeyar remained as governor under him till about 1420.

A third copper plate grant from the village Chōṭyanahalli in Gundibande Taluk dated Śaka 1351 records the gift of the village Chōliṣeṭtipalli, renamed Tryambakapura Agraḥāra, to some Brahmins by Dēvarāya II of Vijayanagar. Among the donees the first to be mentioned is Kriyāśakti, called the world teacher (bhuvana-guru) of the Kāshyapa-gōtra and Yajuś-sākhā. The recording of the gōtra and sūtra of Kriyāśakti-guru, who exercised great influence on Dēvarāya II and his subordinates, is of some importance.

The fourth copper plate record of the year is of the reign of the Vijayanagar king Harihara II and mentions the governor of Gōvā named Bāchanṇa Vodeyar or Bhāskara who granted an agrahāra village named Kānvapura.

Of the stone records one mentions the names of Vikramāditya, the Chālukya king, and Konguni Arasar, the Gaṅga king, as engaged in a fight with the Pallavas (Kāḍuveṭṭi). This stone record comes from Jangamarahalī in Pāvagaḍa Taluk. Another stone record found at Bechirak Dēvalāpura in Kolar Taluk belongs to the reign of the Vijayanagar king Sadāśiva and records some grant made for the temple of Mārkaṇḍēśvara by Sitāpaka Maluka Vodeyar (Malik Sitab Khan?), agent of Dilāvarkhān, who was apparently a Mussalman. The record is dated Śaka 1479.

Another stone record found at Bēlūr records the gift of some lands to the guru Surēndratīrtha-srīpāda of Bēlūr for the worship of the God Rāma and the maintenance of his matt by Guṇḍappadaṇṇāyaka under the direction of Teppada Nāganṇa Vodeyar, subordinate of Harihara II. It belongs to the year Bahudhānya which probably corresponds to 1398 A.D. A monk named Surēndratīrtha of the Mādhva sect is mentioned in the succession list of Śrī Rāghavēndrasvāmi Matt at Nañjangud as the guru of Vijayēndra-tīrtha and a contemporary of Vyāsatīrtha who flourished in the reign of Krishnarāya (1509–1529). Apparently this Surēndratīrtha belonged to a different lineage.

A few coins were acquired for the office Museum from Gwalior, Lucknow, the Bombay Branch of the Royal Asiatic Society, etc. The

Numismatics. electro-type casts of coins prepared for exhibition at the Bangalore Museum were arranged and forwarded to the

Curator of the Museum. Specimens of coins and coin impressions received for examination from some private persons were duly examined and returned after identification. A gold coin received from the Amildar of Chennagiri was also examined and returned. Some treasure trove coins discovered near Muḷbāgal and preserved at the Kōlār District Treasury were scrutinised. The coins of the Śātavāhana period discovered at the Chandravaḍḍi excavations were further studied and classified. A note on the East Chālukya coins in the possession of the Department has been prepared for publication in the detailed Annual Report for the year.

Manuscripts. A manuscript entitled "Kodagina-Kaifiyat" was obtained from the Records section of the General and Revenue Secretariat for examination.

It is about 15' long and consists of one long sheet of paper written on both the sides in Kannadā. At the end it bears in English the signature of Vīrarājendra, the Raja of Coorg. It gives information about some battles fought during the fourth Mysore War (1798–99). A review of the manuscript is published in Part V of the Report.

About 54 books were acquired for the Library and one set of five copper plates and six coins for the office Museum.

Library and museum.

The annual reports of the department for 1938 and 1939 were published and that for 1940 was printed. In connection with the rapid publication of the Supplementary volumes of the *Epigraphia Carnatica*, a special staff has been sanctioned. It is hoped to bring out these volumes early. A Guide to Belgāmi has been prepared for publication. Kannada versions for the Guide books to Talkāḍ, Bēlūr, Haṭebīḍ and Seringapatam have also been prepared for publication.

Publications. The receipts and expenditure of the Department under budget heads amounted to Rs. 14,749-1-9 and Rs. 14,749-1-9 respectively. A sum of Rs. 530-12-9 was realised by the sale of departmental publications and photographs.

Finances. The success of the work of the Department was rendered possible by the sincere co-operation of the members of the office staff.

PART II—CONSERVATION OF ANCIENT MONUMENTS.

Conservation Note of the Director of Archæological Researches on the Monuments inspected during 1940-41.

KOLAR DISTRICT.

BHĀGANANDIŚVARA TEMPLE, NANDI—(I CLASS).

It is necessary to preserve the Bhāganandiśvara temple, as far as possible, in its original form. No improvement should be given effect to which would affect the plan of the temple or is likely to mar the appearance of the ancient monument. Thus it is undesirable to allow any room to be put up anew in the kaisāle. If, as seems likely, the open space in between the yāgaśāle and the north-eastern kaisāle has to be enclosed so as to prevent the pilgrims from fouling the place, the introduction of ornamental cement concrete railings suitably coloured so as to match the neighbouring stones may be considered.

As regards the raising of the central ceiling of the yāgaśāle with a view to let out smoke, the removal of the brick and mortar work in the east and west sides of the ceiling may be suggested. It is not desirable to raise the roof itself by anything more than a few inches. A raised roof, particularly in front of the temple, would affect the view of the main temple.

The temple servants have been put to a lot of inconvenience owing to want of light in the pākaśāla. It is out of the question to provide windows in the side walls. Perhaps the introduction of some more electric lights, particularly where the cooking is done, would make matters better.

The whitewash and wax covering the sculptures, walls and pillars in the temple should be scraped off slowly and carefully. All further whitewashing should be strictly forbidden.

The pond to the south-east of the temple is a source of danger and nuisance in the premises. It may be kept under lock and key.

It is a pity that the Vaisya chaultry has been allowed to be constructed immediately to the north-east of the vimānas. The height of the building hides the graceful front view of the temple. As far back as 1934-35 the Director of Archæology disapproved of the construction of the building at the place where it stands at present and it is learnt that the Second Member was pleased to express his dislike of the existence of the building there when he had been to the place for inspection. At considerable cost the building has been constructed and a private party has been allowed to acquire proprietary rights in land belonging to a Protected Monument

under the administration of the Government. It is now a problem how it could be made less prominent than the temple. Moreover the pilgrims that stay there during the jātra foul the entire premises. Recently a latrine too has been permitted to be constructed in the premises in spite of protest. It is desirable that all the non-government buildings should be removed; in due course the old mantapas belonging to the temple may once again be opened out.

The temple is a First Class Ancient Monument deserving of preservation in a worthy manner.

Gudibande.

RĀMĒŚVARA TEMPLE ON THE HILL.

This temple is a muzrai institution which once enjoyed several inam lands. These lands have been reported to have been taken over by Government and an Archak is said to have been appointed on Rs. 12 per month. His salary is now reported to have been reduced to Rs. 6 on the ground that the yield of the lands is very little. As the Archak has to supplement his income by other means, the temple is in a neglected condition. Though from the architectural point of view the temple is not a very important institution, still as a monument of the early Pāllegārs who ruled at the place it deserves some attention. It is in need of repairs particularly regarding its roof which has become generally leaky. Rain water wets the whole area and sometimes even stagnates here and there. This stagnation has resulted in rendering the walls out of plumb in several places so that if immediate steps are not undertaken to repair the roof and set right the out of plumb slabs of the walls, the whole structure may come down very soon. It is also necessary to induce the Archak to look after the building better.

THE VENKATARAMĀNA TEMPLE IN THE VILLAGE.

This is also a monument built by one of the early Pāllegārs of the place. It happens to be an important institution in the locality deserving to be preserved intact. The roof is generally leaky so that rain water drips down in several places, wetting the wall slabs and the flooring of the temple. The vegetation growing here and there on the temple may also be removed. In other respects the temple is intact.

Devaragudipalli (near Bagepalli).

VENKATARAMANASVĀMI TEMPLE.

The temple is a muzrai institution very popular in the locality and maintained intact. But in some places in the navarāṅga the flooring is uneven. It may be set right when funds permit. On the left pilaster of the outer vestibule is a figure of Yoga-Narasimha for whom a brick and mortar niche has been built in recent times.

The niche may be removed. For the vāhanas which are kept in the navaraṅga a separate room may be given in the prākāra. The whitewashing on the walls and, other parts of the temple has covered the inscriptions and sculptures. It may be carefully and slowly scraped off without damage to the stone.

Betamangala.

THE VIJAYENDRA TEMPLE.

There is no doubt that the *sanctum sanctorum* of the temple was constructed some time during the 10th Century A.D., though it is possible that the present main image was consecrated even as late as the 16th or 17th Century A.D. But even this image is extraordinarily good and deserves to be preserved along with the temple. The temple is a minor muzrai institution and may be put into Class III of the Protected List for purposes of conservation. The mukhamanṭapa and the pātālānkaṇa are in a bad state so far as their roofing and their outer size-stone walls are concerned. It may be considered whether the removal of these outer walls would be advantageous for the better upkeep of the temple. They do not happen to form part of the original structure. The surroundings of the temple need to be cleared of all vegetation including the cocoanut tree on the south-east. The priest's quarters in the north-western corner of the area may be removed. A door made up of iron railings might be given to the manṭapa. The roof is in need of general repairs. It is reported that an estimate for Rs. 500 has been prepared and sent up for sanction. An estimate for the other items suggested above may also be prepared.

Madivala.

SVAYAMBHUVĒŚVARA TEMPLE.

This temple is a large Dravidian structure older than the Sōmēśvara temple at Kurudumale and as ornate. The main structure is almost intact though its roof is leaky in some places. The leaky portions may be repaired. But the prākāra and the porches particularly require immediate attention inasmuch as many of the wall slabs have fallen and are falling, being out of plumb in several places. The temple may be placed in Class III of the list of Ancient Monuments and the initial repairs may be got done. The surroundings require to be cleared of all vegetation and the view of the temple needs to be improved. The vegetation growing on the outer walls and tower of the main structure should be removed at once. The archak of the temple has built a brick granary in the north-east corner of the navaraṅga for storing his paddy. This may be removed and he may be strictly forbidden from using the temple and its premises as his dwelling place. There is a stone jagali or platform against the inner north wall of the navaraṅga. This appears to be old ; but it may be removed, if necessary.

To the east of the mahādvāra of the Pārvatī temple is a cell in the prākāra of the main temple which is used as a horse-stable by the priest and as a kalyāṇa-maṇṭapa by the villagers on occasions to celebrate marriages. The roof of this cell is in immediate danger of collapsing. It may be repaired.

The area comprising the main temple, its prākāra and mahādvāra, the Pārvatī and other temples as also the pillar, etc., in front of the main mahādvāra has been enclosed by a large outer prākāra which is now in ruins. In the north-east corner of this area is a pond with stone steps and good water. The steps need repairs and the pond may be railed off for protection.

Ramasagara (near Betamangala).

VENKAṬARAMANA TEMPLE.

Though this temple is architecturally unimportant, it seems that if the villagers are encouraged, the institution could be put into some order and worship allowed to continue. Otherwise the structure which is now very much dilapidated may come down before long. The outer wall slabs have gone out of plumb in several places and have collapsed in some. The roof has become generally leaky and the flooring is in a bad state. The temple is a muzrai institution.

Kolar Gold Fields.

CROMLECHS.

About 3 miles to the east of K. G. F. on the pipe line, and about half a mile to the north of the village of Hungunda, north of K. G. F. are wide areas comprising several acres of land in which are found cromlechs belonging to the prehistoric age. It is learnt that some of the cromlechs have been rifled owing to the fact that the villagers are ignorant of their historical importance. The antiquities found in them are reported to have been destroyed. Instructions may therefore be issued to the local Revenue officials to see that the cromlechs are not opened in future by the ignorant villagers. The stones forming the rings on the surface may not be broken to pieces for domestic and other purposes.

Hungunda.

CHAUDĒŚVARI TEMPLE.

Among the temples in the village of Hungunda there are two which are important from the archæological point of view. One of them is the Rāmēśvara temple on the hill to the south of the village. It is a Chōla monument and is quite intact. The other is the Chaudēśvari temple which is situated at some distance to the east of the village. The structure is dilapidated and architecturally unimportant. But the

images of the Seven Mothers inside the garbhagṛīha are old sculptures of about the Chōla period. They need protection and for their sake some repairs are necessary for the temple, particularly concerning its roof.

Vakkaleri.

MĀRKANDĒŚVARA TEMPLE ON THE MĀRKANDĒŚVARA BETṬĀ.

This institution has not been noticed up to now in any of the Annual Reports of this department. It is a large structure built in the Dravidian style and going back to about the 14th Century A.D. and greatly extended during the succeeding periods under the Vijayanagar and Sugaṭūr rulers. The temple is sufficiently intact and with very little expenditure could be put into a decent form. For purposes of protection it may be included in Class III of the list of Ancient Monuments. The roof of the mukhamanṭapa is stated to be leaky in some places. The leaky portions may be cement-pointed. Some of the pillars in the verandah seem to be slanting. They may be examined. The outer prākāra walls are out of plumb in several places owing to the growth of vegetation on them. The slabs must be made quite free from the growth of trees between them. Whatever roots there might be should all be cut down and the joints cement-pointed. The roof of the kaisāle needs immediate attention. The well in front of the temple may be railed off for the sake of the safety of the pilgrims. Just inside the mahādvāra is a pool containing about 6' of water. If possible it may be filled up after draining out the water. The flooring of the courtyard in front of the temple may be made even and paved with stones. Since the temple is situated on the summit of a hill and commands a good prospect all round and since electricity is available at Vakkalēri, the question of installing electric lights in the institution may be considered. An approach road from Vakkalēri to the temple may also be made, if possible.

Sivarapatna.

SŪMEŚVARA TEMPLE.

The Sūmēśvara temple appears to date from about the Chōla period, though it is even possible that the linga inside the main cell may hail from the Gaiiga times as can be surmised from the inscription of Śripurusha Gaṅga standing to the north-east of the temple (c. 753 A.D.). The temple has become dilapidated; but the villagers want to get the temple rebuilt in a better place in the village and install in it the main linga. They may be encouraged to contribute liberally towards the renovation of the old temple itself.

VARADARĀJA TEMPLE.

This structure is also dilapidated and its mukhamanṭapa which contains some good pillars is in a woeful state. The villagers may be encouraged to get this

temple also renovated. The old inscriptions on the basement cornice of the temple should not be injured or hidden from view during the course of renovation. The garbhagṛīha is empty. But since the village has several sculptors of repute, it may be possible to encourage the villagers to get a new image of Varadarāja prepared and installed in the temple.

Bellur (near Kolar).

KANVĒŚVARA TEMPLE.

The Kanvēśvara temple at Bellūr is about 700 years old and abounds in inscriptions. Its situation very near the high road makes it desirable that certain initial repairs to the monument should be effected and its appearance improved. The outer walls have gone out of plumb in some places. They may be set right using only the old materials, the joints of the slabs being properly cement-pointed. The roof requires to be cleared immediately of the vegetation growing on it and cement-pointed particularly in places where rain water drips through it. The surroundings may generally be made neat and tidy. The outer walls of the Pārvatī shrine may be plastered over including the tower of the main cell, its roof being cleared of the vegetation growing on it. An approach from the road may be made and a low compound wall may be constructed enclosing the whole temple area, if possible.

RĀMANĀTHA TEMPLE.

The leaky portions of the roof require proper cement-pointing. The outer walls have collapsed in several places and have been rebuilt in recent times higgledy-piggledy here and there. The collapsed portions may be properly rebuilt. The precincts may be cleared of all vegetation and a compound wall may be constructed. The southern doorway of the navaraṅga may once again be opened to let in more light. The brick platform on the north side of the interior of the navaraṅga may be removed and the flooring improved.

Hoskote.

VARADARĀJA TEMPLE.

The Varadarāja temple at Hoskōte is a minor muzrai institution requiring immediate repairs particularly in respect of the northern outer wall of the sukhānāsi. This wall is out of plumb and in danger of falling. The roof is also leaky in several places. The flooring is in a very bad condition. The mukhamāṇṭapa needs some kind of protection from the cattle which are making it their shelter. Reinforced concrete screens of suitable design may be inserted to a height of 3' if funds permit.

SHIMOGA DISTRICT.

Anandapura.

THE POND OF THE MAHANTI MATHA.

This pond is situated in a very attractive spot about 2 miles to the north-east of Anandapura. It is very large and well-built with steps of laterite blocks. It appears to be a monument of the Keḍadi dynasty and deserves, on account of its beautiful surroundings, to be conserved. The cost of renovation, too, would not be high since it is almost intact. A few minor measures may enhance its economic value also since it is provided with a sluice through which water is said to have been once irrigating the lands of Mallandūr. The rank vegetation growing here and there in the area may be cleared. The large tree growing in the south-western corner of the pond should immediately be cut down.

Hosagunda.

ĪŚVARA TEMPLE.

The Īśvara temple at Hosagunda is built in the Nāḍkalsi style by the Śāntaras and has a graceful appearance. It has become very much dilapidated owing to the fact that the village is far removed from it and that the villagers are generally loth to come to the jungle-clad surroundings of the temple. If the jungle could be cleared, they would perhaps have no objection to revive worship in the temple. The large tree that is growing right against the south wall of the temple must immediately be brought down. The wall slabs have been dislodged by the roots of trees and other vegetation. The roof and the flooring require general repairs.

Gauja.

GAUTAMEŚVARA TEMPLE.

The Gautamēśvara temple at Gauja appears to date from about the Rāshītrakūṭa period and deserves to be preserved in its original form as far as possible. As it is, it consists of the garbhagṛīha only with no protection above. It is learnt that an estimate has been prepared to re-build the temple, dismantling its apsidal cell. The apsidal plan is peculiar and should not be interfered with. The construction of a mukhamāṇṭapa may be permitted as also a roof for the temple.

Belgami.

KĒDĀRĒŚVARA TEMPLE—II CLASS.

At the time of inspection the temple premises were in a very unsatisfactory state. People had converted the institution into a dharmaśāla, using indiscriminately the

premises for cooking purposes. Travellers had carved their names here and there on the polished pillars of the mukhamāṇḍapa. Some of the names have been carved very recently. The surroundings were in a very dirty condition. The temple is a second class monument and the following measures of conservation appear to be absolutely necessary :—

1. A compound wall and a gate securely lockable may be provided.
2. The ugly mud walls of the Nandi shrine must be removed.
3. It is said that the ceiling of the Prabhudēva temple is very leaky. This may be looked into.
4. The dilapidated structure to the south of the temple area may be examined with a view to making it useful as a kitchen and store.
5. The thick chunam coating in the inside of the temple may be carefully and slowly scraped off. The outer walls and the towers may be cleared of their mortar coating and the slab joints may be pointed with cement suitably coloured so as to match with the slabs.
6. The mahādvāra has become much ruined owing to neglect. Some of the pillars are out of plumb. They may be set right and a gate provided. Its tiled roof may be replaced by a better one, preferably of stone, if the weight will not be too much.
7. The roof of the main temple is said to be leaky in some places. The leaky portions may be cement-pointed.
8. In the south-east corner of the temple area a person is said to have been buried about 15 years ago. Instructions may be given to his relatives to exhume the body and bury it elsewhere.
9. The Archak of the temple may be given strict instructions not to allow the people to foul the place and use the premises as a musafirkhana. A board declaring the monument to be a protected one may be put up prominently in front of the temple.

THE BHĒRUNDĒŚVARA PILLAR.

During the course of constructing the size stone platform for the new Bhērunda image, the inscription on the east base of the pillar has been entirely covered up. It is necessary that the inscription should be made visible.

Transverse cracks have sprung up both at the bottom of the pillar and at the top. It is difficult to think that the weight at the top will not force it to come down. The newly given steel hoops and the steel supports may not be enough to save the pillar from falling down. Minute examination by the P.W.D. seems to be necessary.

The smaller inscription that stands a little distance to the south-west of the pillar may be carefully removed from there and set up near the platform of the Bhērunda pillar.

TRIPURANTAKA TEMPLE.

1. The basement of the temple to the south of the mukhamanṭapa has recently been repaired and its platform is paved with cement. The smooth surface of the pavement requires to be made rough and coloured to match the stone.
2. The flooring of the mukhamanṭapa and navaraṅga may be made even.
3. The slabs of the walls have been pointed with cement but the colour of the cement does not match the colour of the slabs. The cement may therefore be scraped off carefully and the joints again pointed with cement coloured to match the neighbouring slabs.
4. The walls may be cleaned of all dust and patination and restored to their original colour.
5. The two pillars on the jagali of the eastern porch of the mukhamanṭapa seem to be out of plumb and leaning to one side. They may be examined and the porch strengthened so that it may act as a buttress to the pillars.
6. The southern beam of the above porch is cracked. It may be examined and, if necessary, replaced by another. If any roof is proposed to be constructed for the porch, care should be taken that it will not add undue weight to the structure.
7. The basement all round the temple may be made even and paved with cement as has been done on the south side of the mukhamanṭapa. The dentil mouldings, however, should be left visible.
8. The outer walls of the temple seem to be out of plumb in many places, particularly to the north of the Vishṇu shrine where a vertical crack has sprung up in the wall. The walls may be examined and, if necessary, re-built where they are out of plumb. While re-building them original materials should be used as far as possible. No size stones should be used.
9. Several of the images inside the temple have been restored in an ugly way. The cement restoration of their broken parts may be removed very carefully.
10. The *bilva* trees to the east of the temple, the tamarind trees to the south and the tree to the west should all be cut down and the premises made clean.
11. The two houses to the south of the temple as also one or two houses to the west may be acquired and dismantled so that there may be a large open yard in front of the temple to the south and more open space to the west. In the front yard may be preserved the several images lying in a neglected condition in various parts of the village.
12. A compound wall may be put up all round the temple including the open area mentioned above.
13. If possible, the thick brick roof of the temple may be examined with a view to reduce its weight.

14. Some of the navarāṅga ceiling slabs have sprung lengthwise cracks. They may be examined.

15. The total cost of attending to all the items mentioned above may come up to Rs. 10,000. It may be spread over two or three years, the repairs of the temple proper being taken up in the first instance.

SŪMĒŚVARA TEMPLE.

The Sūmēśvara temple is generally intact. But some minor repairs are necessary to improve its appearance. The area consisting of the temple and the fields around may be enclosed with a railing all round. A door may be provided for the navarāṅga doorway. The trees and plants growing by the side of the walls and between the wall slabs may be removed and the joints cement-pointed with cement coloured to match the stones. No private buildings may be permitted to be constructed near the temple. The yard in front of the temple may be levelled up and converted into a playground for the children of the school. The steps leading up to the temple may be improved and the jagali set right. The flooring of the navarāṅga requires to be made even. One of the sukhānāsi ceiling slabs is cracked. It may be examined.

KALIKĀDĒVĪ TEMPLE.

The slabs of the outer walls are out of plumb and require re-setting in several places, the joints being properly cement-pointed.

NILAKANTHĒŚVARA TEMPLE.

The outer walls and basement of the temple are out of plumb in many places and are overgrown with rank vegetation. They may be set right.

ONAKEHONDADA-BASAVANNA TEMPLE.

The structure has become very much dilapidated, the outer walls and the tower having collapsed beyond all possibility of being renovated without very heavy cost. The images in the vicinity may be removed to the compound of the Tripurāntaka temple.

IMAGES LYING IN VARIOUS PARTS OF THE VILLAGE.

All these may be removed to the compound of the Tripurāntaka temple and preserved. In a backyard called Kāminārara-hittalu, there are two beautiful images of a Yakshi and a male attendant which require to be immediately removed to a place of protection. In the *kāya* or *hittalu* belonging to Gurupāda Gauda, there are lying neglected some good images of a Nāga couple intertwining. They may also be preserved in the compound of the Tripurāntaka temple.

Talagunda.

VĪRABHADRA TEMPLE.

An image of Virabhadra which appears to have been originally worshipped in the temple is now lying buried in the open verandah behind the temple. It is a good piece which is worthy of being preserved in the manṭapa of the temple.

PRĀNAVĒŚVARA TEMPLE.

The temple has been renovated and a low compound wall has been put up. All the stray images in the neighbourhood may be collected and preserved in the compound. The temple enclosure may be kept clean and made tidy, the lantana and other trees growing up here and there being cleared. The level of the open yard in front of the temple is higher than that of the flooring of the temple. Rain water may thus enter the temple unless prevented by suitable drainage in front of the doorway. The famous Kadamba inscription pillar seems to be slanting a little to the south-east. It may be examined and the pillar set right if necessary.

Bandalike.

BASTI.

The basti is a good example of the fully developed Chālukyan style and is well worthy of preservation as an Ancient Monument under Class III. The premises may be cleared of all vegetation and the fallen slabs of the walls and ceilings restored to their original places. The joints of the slabs may be cement-pointed. The roof requires to be made water-proof and the flooring to be made even and cement-pointed.

SŪMĒŚVARA TEMPLE.

This is an ornate structure containing some very beautiful screens and doorways of the twelfth century. It is completely a Chālukyan structure worthy of preservation under Class III of the Ancient Monuments. The outer walls have become out of plumb in several places and the beams and ceiling slabs have become dislodged here and there. The roof and the flooring require general repairs. The thick vegetation growing on the temple and in the vicinity must be cut down and the temple surroundings made neat and tidy.

TRIMŪRTI TEMPLE.

This temple is a triple-celled structure of the Chālukyan period and deserves to be preserved as a monument of Class III. The surroundings may be cleared of the jungle and the teak trees planted in front may be cut down. The towers and roof as also the flooring of the temple require general repairs. The slabs of the walls have to be re-set in some places, the joints being properly cement-pointed. The ground around the temple may be levelled up and made neat.

Chikkamagadi.

KALLESVARA TEMPLE.

Many of the ceiling slabs have come down as also some of the slabs belonging to the outer walls. They require to be re-set and the temple surroundings cleared of all rubbish. Cooking inside the temple premises may be forbidden.

JAIN BASTI.

The basti is generally intact and it will not cost much to effect some minor repairs. The vegetation on the roof and in the neighbourhood may be cleared and the plants growing on the monument may be cut down. The roof requires general repairs. The premises should be levelled up. If possible, a compound wall may be constructed. The temple may be included in Class III of the protected list.

Malavalli.

PILLAR INSCRIPTION.

The platform that has recently been constructed at the base of the pillar requires to be lowered down by about a foot and a half since it has hidden from view about 13 letters in each line of the inscription. The base of the pillar is lying in the drain to the south-east of the Kallēvara temple. If possible it is desirable, to get it joined to the pillar and secured by iron hoops, care being taken not to damage the inscription.

Kubatur.

KAITABHESVARA TEMPLE—II CLASS.

The temple is a fine monument of the Chālukyan style hailing from about the 11th century A.D. It is an ancient monument of the second class and deserves to be carefully preserved. The following points of conservation may be suggested :—

1. It may be provided with an ancient monument board.
2. It may be provided with a compound wall inclusive of the smaller temples and running at a distance of about 30 yards on the west. Against the west wall may be built a line of brick buildings consisting of the priest's quarters, the pākaśālā, a store room and an extra room, the priest being forbidden from using the Pārvatī shrine as his dwelling place thereafter. Since the temple is in a jungle and a person is needed for its protection, it is necessary that the priest should live in an out-house. The temple has been previously attacked by robbers.
3. The mud walls in the western part of the building and on its south-east may be completely removed, opening to view the garbhagṛīha doorway.

4. The floor of the maṇṭapa which is paved only in the central aisle may be provided with concrete flooring, the stone slabs being pointed with coloured cement.

5. The original bull was broken and removed some years ago. A new one may be provided. If possible, the unbroken fine bull in the ruined Pañchaliṅgēśvara temple at Belgāmī which belongs to the same school and period may be brought over and installed in the square of the maṇṭapa just to the east of the central ceiling.

6. The whitewash and soot on the ceilings and pillars may be carefully removed without damage to the carvings or the polish.

7. The tower may be cleared of all plants, the old mortar work scraped off and the joints of the stones pointed with cement coloured to match the stones.

8. The dilapidated and ugly-looking vacant modern structure to the south-east of the temple may be dismantled and the ground levelled up.

9. The compound should be levelled and properly furnished with drainage to lead off water.

10. The wood work inside the garbhagṛha may be completely removed. The temple may be provided with movable lampstands and a thin steel rod for suspending the water vessel over the liṅga.

It is learnt that the temple has about Rs. 1,500 as reserve fund.

PĀRVĀNĀTHA BASTI.

The basti is a structure of the Chālukyan times having some well carved images. For the sake of these images the following points of conservation are suggested :—

1. The ceiling slabs which have gone out of plumb here and there may be set right and the roof generally repaired and made waterproof.

2. A lockable wooden door may be provided in the place of the existing one which has become useless.

3. The flooring may be generally repaired.

4. A Jain Archak may be appointed to look after the monument.

5. The basti may be included in Class III for purposes of protection.

6. It is learnt that the institution used to enjoy several inam lands. Worship may be restored, if possible.

7. The images in the compound deserve to be better preserved.

RĀMĒŚVARA TEMPLE.

The Rāmēśvara temple is almost intact. Only the surroundings require to be made neat and tidy. The institution may be placed in Class III for purposes of conservation, since it happens to be a genuine monument of the Rāshtrakūṭa period.

Bharangi.**BASTI.**

The structure is almost intact. It may be considered if it is possible to encourage some Jain priest to offer worship in the basti.

KALLĒŚVARA TEMPLE.

The temple is very much dilapidated, its outer walls having collapsed in several places. The villagers may be encouraged to renovate it.

BANAŚANKARĪ TEMPLE.

Three of the images in this temple, *viz.*, Nos. 1, 3 and 4 from the left of the row, are worthy of being preserved in a museum, or looked after carefully in case there should be any difficulty in removing them to a museum. For the time being the temple may be generally repaired and a local person, preferably the Patel or the Shanbhog, instructed to look after them well. The surroundings may be cleared of all vegetation. The roof of the temple requires to be made waterproof.

Kuppagadde.**ĪŚVARA TEMPLE.**

1. The temple is sufficiently intact having been repaired about five years ago. But there has been put up an ugly zinc sheet roofing above the mukhamāṇṭapa. It must be removed and the original roof repaired to prevent rain water from soaking through the ceilings.

2. Several of the ceiling slabs are cracked and require to be examined and cement-pointed.

3. Cooking inside the open māṇṭapa should strictly be forbidden. An ancient monument board may be supplied and set up.

4. The plants growing on the walls, etc., of the temple should be cleared. The priest may be asked to look after such work occasionally.

5. The surroundings have a thick growth of lantana and some trees. These may be cut down and the place made neat and tidy.

Udri.**DILAPIDATED ĪŚVARA TEMPLE.**

This temple stands to the north-east of the village and is so much ruined that it is impossible to renovate it. Even the single cell that is standing now is about to collapse. But its architectural members consisting of pillars, pilasters, doorways, etc., may be removed to a safe place since they show good workmanship.

JAIN BASTI.

This stands to the west of the village. It is almost intact and is in need of certain minor measures of conservation. Some of the ceilings have sprung cracks, particularly the central ceiling and the one to its north. These may be examined and set right. The roof may be repaired and made water-proof. The front part of the temple and the surroundings may be cleared of all vegetation. The plants growing on the walls and tower may be cut down and the slab joints cement-pointed. The inscription stone lying to the south-east of the temple may be set up properly so that its letters may not get damaged. The front wall of the temple may be repaired.

ŚIVA TEMPLE.

This temple is situated about a hundred yards to the east of the basti mentioned above. It requires a concrete roof and the slabs of the walls need to be cement-pointed at the joints. The surroundings should be made neat and tidy.

LAKSHMINĀRĀYANA TEMPLE.

This temple stands about a hundred yards to the south-east of the Śiva temple. As it is, it consists of a single cell which has recently been repaired and provided with a doorway. Worship may be restored in the temple.

REPAIRS AND MAINTENANCE OF MONUMENTS.

[Based on the Reports of the Sub-Division Officers.]

The annual reports in respect of the repairs and maintenance of ancient monuments have been received only from the Mysore, Chitaldrug, Kolar, Hassan, Kadur and Shimoga Districts. The Sub-Division Officers of the other districts have not so far forwarded their inspection reports.

CHITALDRUG DISTRICT.

CHITALDRUG SUB-DIVISION.

The Rock-cut temple at Rāmadurga and the Edicts of Aśoka in Siddāpur, Moḷakālmuru Taluk, are both reported to be in good condition.

DAVANGERE SUB-DIVISION.

The ancient monuments in this sub-division are as under :—

1. Hariharēśvara temple, Harihar—I class.
2. Basti, Heggere—II class.

3. Isvara temple, Anekonda—II class.
4. Isvara temple, Nanditavare—III class.
5. Do Nandiguqi—III class.

These five monuments in the Dāvangere Sub-Division are reported to be in good condition.

SHIMOGA DISTRICT.

The Deputy Commissioner, Shimoga District, has forwarded the following report on the working and preservation of the Ancient Monuments in the Shimoga District during the year 1940-41:—

The appended statement gives the names of ancient monuments in this District and the particulars regarding their inspection by the several officers during the year under report.

There has been an addition to the list of ancient monuments—Shaji's tomb at Hodigere has been declared a protected monument under section 3 (1) of the Ancient Monuments Preservation Act, *vide* Government Notification No. E. 209—Univ. 216-39-66, dated 16th July 1940. In response to this notification, inviting objections, if any, Kadamma, mother and guardian of the minor khatedar of the land on which this tomb lies has submitted an objection petition claiming ownership of the land so far for the purpose of preserving the monument in question and praying that the amount spent on the land may be paid to her together with the value of the land before declaring the tomb an ancient monument. A report was therefore submitted to Government. Final orders of Government under section 3 (3) of the Act regarding the confirmation or withdrawal of the notification have not so far been received. Sanction has since been accorded to the proposal to acquire 1/2 an acre of land for the purpose in G. O. No. E. 535-37—Univ. 16-39-87, dated 14th August 1941, the cost of acquisition having been ordered to be met out of the University funds as a special case.

Condition.—All the institutions are reported to be in a fairly good condition. The question of effecting repairs to some of the institutions is under correspondence. It is reported that estimates for certain repairs to the Bastis at Narasapur and to the Sri Trimurti Narayana Temple at Bandalike in Shikarpur Taluk have been called for from the Assistant Engineer, Shikarpur. The roof of the Sri Malikarjunasvami temple at Kalasi in Sagar Taluk is reported to be leaky and the Assistant Engineer, Sagar, has been requested to prepare an estimate. Jungle clearance in the palace site

outside the fort at Nagara is stated to be under correspondence with the Public Works Department. The question of effecting repairs to the Śrī Kaitabhēśvara Temple at Kubatūr and of constructing a compound wall is engaging attention.

Repairs.—During the year under report, repairs are reported to have been effected by the Public Works Department to the following institutions:

1. Sivappa Naik's Fort at Nagar—Clearance of jungle at a cost of Rs. 25.
2. Devaganga ponds at Basavana Byana, Hosanagar Taluk—Resetting the fallen slabs at a cost of Rs. 46.
3. Bastis and Inscriptions at Humcha—Urgent repairs at a cost of about Rs. 50.

Establishment.—The following institutions continued to entertain the establishment noted against them :—

1. Sri Kudli Ramesvaradevaru temple	... One servant on Rs. 2 per mensem
2. Sri Bhadravati Lakshminarasimha Devaru	... One servant on Rs. 4 per mensem.
3. Santebennur Honda and Musafirkana	... One care taker paid out of District Board Funds.
4. Sri Belagavi Kedareswara and 2 other temples	... One care-taker on Rs. 4 per mensem paid out of Nehami allowances.
5. Kubatur Kaitabhesvara Temple	... Care-taker.
6. Nagar Devaganga Pond	... Care-taker on Rs. 7 per mensem paid out of State Funds.
7. Melige Ananthanatha Basti	... One care-taker on Rs. 2 per mensem.

General.—The Muzrai Commissioner paid a visit to the Sri Rāmēśvara Temple at Keladi during the year under report in company with the Deputy Commissioner.

**Statement showing the several Ancient Monuments in the Shimoga District
inspected during the year 1940-41.**

SHIMOGA DISTRICT.

Sl. No.	Taluk	Place	Name of Monument	Inspected by
1	Shimoga	Kudli	Sri Ramesvaradevaru temple.	Sub-Division Officer and Amildar.
2	"	Bhadrapati	Lakshminarasimhadevaru temple.	Do
3	Chennagiri	Chennagiri	Fort	Amildar
4	"	Santebennur	District Board Musafirkhana and Honda.	Sub-Division Officer and Amildar.
5	"	Hodigere	Shaji's tomb	Deputy Commissioner (<i>vide</i> note below).
6	Honnali	Honnali	Fort	Amildar
7	Shikarpur	Belagami	Sri Kedaresvaradevaru temple.	Do
8	"	"	Sri Tripurantakesvaradevaru temple.	Do
9	"	"	Sri Bherundesvara Pillar	Do
10	"	Bandalike	Sri Trimurti Narayana temple	Do
11	"	"	Anekkallu temple	Do
12	"	Narasapur	Bastis	Do
13	"	Talagunda	Sri Pranavesvara temple	Do
14	"	"	Inscribed pillar in front of the temp'e.	Do
15	"	Malavalli	Inscribed pillar	Do
16	Sorab	Kubatur	Sri Kaitabhesvara temple and inscriptions.	Deputy Commissioner, Sub-Division Officer and Amildar.
17	"	Udri	Temples and inscriptions	Do
18	Sagar	Keladi	Sri Ramesvara temple	Sub-Division Officer and Amildar; also visited by Revenue Commissioner in company with Deputy Commissioner.
19	"	Ikkeri	Sri Aghoresvara temple	Do
20	"	Kalsi	Sri Mallikarjunadevaru temple.	Do
21	Nagar	Nagar	Sivappa Naik's Fort	Amildar
22	"	"	Palace site outside Fort	Do
23	"	Basavana Byana	Devaganga pond	Do
24	"	Humcha	Bastis and inscriptions	Do
25	Tirthahalli	Kavaledurga	Fort	Sub-Division Officer, and Amildar.
26	"	Melige	Fort	Do

NOTE.—Re. item No. 5—Shaji's Tomb at Hodigere.—Notification under section 3(1) of the Ancient Monument Preservation Act of 1925 has been published in the Gazette with No. E 204—Uttar, 216-30-63, dated 16-7-40. But no order under section 3(3) of the Act re confirmation or withdrawal of the Notification has been received as yet.

HASSAN DISTRICT.

The following is the consolidated list showing the particulars of the ancient monuments inspected by the Sub-Division Officers in the district during the year :—

SAKLESPUR SUB-DIVISION.

1. Mañjarakād Fort.
2. Śrī Hoysalēśvarasvāmi Temple, Halebīd.
3. Kēdārēśvarasvāmi Temple, „
4. Virabhadrasvāmi Temple, „
5. Pārvanāthasvāmi Temple, „
6. Ādinātha Basti, „
7. Sāntināthasvāmi Basti, „
8. Inscriptions „
9. Śrī Chennakēśavasvāmi Temple, Bēlūr.

HASSAN SUB-DIVISION.

1. Prasanna Chennakēśavasvāmi Temple, Ambuga.
2. Vishṇu Statue at Koṇḍajji.
3. Nāgēśvara and Chennakēśavasvāmi Temples, Mosaṇe.
4. Īśvara Temple, Arsikere.
5. Kēśava Temple, Hārnahallī.
6. Grose's Tomb, Arsikere.
7. Sōmēśvara Temple, Hārnahallī.
8. Narasimhasvāmi Temple, Jāvagal.
9. Chennakēśava Temple, Hullekere.
10. Kēśava Temple, Honnāvara.
11. Gomateśvarasvāmi, Śravaṇabelgoḷa.
12. Akkana Basti, „
13. Inscriptions, „
14. Chāmuṇḍarāya, Basti, „
15. Chandragupta Basti, „
16. Pārvanātha Basti „
17. Lakshmīnarasimhasvāmi Temple, Nuggihallī.
18. Sadāśivasvāmi Temple, „
19. Lakshmīnārāyaṇa Temple, Anati.
20. Narasimhasvāmi Temple, Holenarasipur.

KADUR DISTRICT.

CHICKMAGALUR SUB-DIVISION.

1. Yūpastambha at Hiremagalūr—Class II ; in good condition.
2. Vīranārāyaṇa Temple, Belavādi—Class I ; under the management of the Śringeri Jahgir ; the Deputy Commissioner states that it is a fine old structure badly neglected. The surroundings and the roof are overgrown with rank vegetation. The latter is said to be leaking badly. The chairman of the Panchayet is said to have promised to have the roof and the compound cleared of vegetation.
3. Mārkaṇḍēśvara Temple, Khāṇḍya—Class III ; not in good condition. Some repairs are said to have been effected by the P.W.D.
4. Siddēśvara Temple, Marle—Class II ; in good condition.
5. Chennakēśava Temple, Marle—Class II ; in good condition. Some repairs are being done.
6. Kalasēśvara Temple, Kalasa—In good condition. Annual repairs are being done from the temple funds.

TARIKERE SUB-DIVISION.

The undermentioned institutions are said to have been inspected during the year and are reported to be in good condition :—

1. Lakshmikāntasvāmi Temple, Dēvanūr, Kadur Taluk.
 2. Śiva Temple, Hirenallūr, Kadūr Taluk.
 3. Amṛitēśvara Temple, Amritāpura, Tarikere Taluk.
 4. Sōmēśvara Temple, Sompura, Tarikere Taluk.
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MYSORE DISTRICT.

mysore SUB-DIVISION.

Jyōtirmayēśvara Temple, Śāligrāma—II Class. The Archak of the temple who is also the care-taker is reported to be not doing his work properly. It is learnt that an estimate for Rs. 4,500 had been prepared, but that the work was not taken up since the villagers did not come forward with their contribution. It is reported that the building is in a dilapidated condition and that rank vegetation has grown on the temple.

Rāmānujāchārya Temple, Śāligrāma—II Class. The monument is reported to be in good condition. But the care-taker is reported to be not doing his duty properly. In the Śripāda Tīrtha the flooring is said to be requiring cement-pointing.

KOLAR DISTRICT.

KOLAR SUB-DIVISION.

The following Ancient Monuments in the Kōlār Sub-Division are reported to be in good condition .—

1. Śrīpādarāya Brindāvana at Muļbāgal.
2. Hazrath Baba Hydervali Darga, Muļbāgal.
3. Birth Place of Hyder Ali Khan, Būdikōte.
4. Mokbara at Kōlār.
5. Kōlāramma temple, Kōlār.
6. Sōmēśvara temple, Kōlār.
7. Bara Iinam Makkan, Kōlār.
8. Śrīpatiśvarasvāmi temple, Sīti.
9. Rāmaliṅgēśvara temple, Āvaṇi.
10. Vināyaka temple, Kuruḍumale.

CHIKBALLAPUR SUB-DIVISION.

The Assistant Commissioner, Chikballāpur Sub-Division, states that the following monuments in the Chikballapur Sub-Division were inspected during the year under report :—

- Bhoganandīśvara Temple.
- Tipu's Palace.
- Yōganandīśvara Temple.
- Raṅganātha Temple.
- Hussain Shah Valli Darga.
- Venkaṭaramaṇasvāmi Temple, Ālamgiri.
- Amaranārāyaṇa Temple at Kaivāra.

He has further forwarded the following statement showing the progress of the action taken on the observations made in the Conservation Note of the Director of Archæological Researches in Mysore :—

VENKATARAMAÑASVĀMI TEMPLE, DĒVARAGUDIPALLI.

(BAGEPALLI TALUK.)

1. In some places in the navaraṅga the flooring is uneven. It may be set right when funds permit. The V. P. Sub-Overseer has been directed to submit the estimate.

2. On the left pilaster of the outer vestibule is a figure of Yōgā-Narasimha for whom a brick and mortar niche has been built in recent times. It may be removed.
3. For the vāhanas which are kept in the navarāṅga a separate room may be given in the prākāra.
4. The whitewashing on the walls and other parts of the temple has covered the inscriptions and sculptures. It may be carefully and slowly scraped off without damage to the stones.

The Amildar will be directed to take action early.

The vāhanas are shifted to a room in the prākāra. The V. P. Sub-Overseer is directed to submit an estimate.

Scraping work is in progress.

ŚRĪ RAMĒŚVARASVAMI TEMPLE ON THE HILL AND ŚRĪ VENKATA-RAMANASVAMI TEMPLE, GUDIBANDA.

The Assistant Engineer, Chikballapur Sub-Division, has been requested to furnish estimates in respect of the repairs to these temples. As soon as they are received further proposals will be taken up.

Among the monuments inspected by the Director of Archeological Researches during the year there are not only those which are already on the list of Ancient Monuments, some of them being declared 'Protected', but also those which are not so included. The former, of course, require the attention of the D. P. W., while in the case of the latter other departments of Government like the Muzrai, or private bodies might be interested. In all the cases the recommendations are from the point of view of the Archæological Department; and the proposals are made according as the monuments need conservation. The Archæological Department is primarily interested in the upkeep of the 'Protected' or 'Ancient' monuments as admitted in the list, by reason of their artistic or historical importance. As regards other monuments, wherever any need is observed, a recommendation is made, the idea being that all deserving monuments may be put into order by those interested in them at least by effecting the initial repairs so far as is possible. Some of the monuments might be of interest from the point of view of the Muzrai Department particularly. In such cases it is for the Muzrai Department to consider these proposals. In some other cases it has been felt that the local people might be encouraged to keep a monument in good order. In these cases a contribution from the villagers might be taken and the temples repaired. If, however, no funds of any kind are available, the Director's proposals cannot evidently be given effect to, for such monuments are not on the conservation list of the Archæological Department.

REPORT ON THE CONSERVATION OF ANCIENT MONUMENTS IN THE STATE DURING THE YEAR 1940-41, BY THE GOVERNMENT ARCHITECT, PUBLIC WORKS DEPARTMENT, BANGALORE, FOR 1940-41.

The work of conservation of ancient monuments was carried out by Public Works Department during 1940-41 according to detailed drawings, sketches and instructions from the Government Architect.

The total amount of works for which estimates were prepared in the year 1940-41 was Rs. 61,265-10-7 and actual expenditure up to the time of reporting was Rs. 15,661-3-0 as detailed below.

Conservation of Ancient Monuments in the State during 1940-41.

No.	Names of temples and places	Works prepared and estimated			Outlay so far incurred		
		Rs.	a	p.	Rs.	a	p.
1	<i>Mysore Division—</i> (1) Sri Srikanthesvarasvami temple at Nanjan-gud. (2) Sri Vaidyesvarasvami temple at Talkad T.-Narsipur Taluk.	8,078	0	0	5,281	0	0
2	<i>Bangalore Division—</i> (1) Repairing the Fort wall at Devanhalli ... (2) Annual Repairs of Syed Ibrahim's tomb at Chennapatna. (3) Renovating Sri Kailasesvarasvami temple at Dodmalur. (4) Annual Repairs of Thimmappa Raj Urs mansion at Chennapatna. (5) Improvements to the Birth place of Tippu Sultan at Devanhalli. (6) Repairing the Inscription stone at Aradesa-halli village. (7) Repairing Hoysalaballala palace on Kundana Hills. (8) Annual Repairs of Tippu Sultan's birth place at Devanahalli.	60	0	0	89	0	0
		50	0	0	50	0	0
		4,230	0	0	1,313	0	0
		200	0	0	157	0	0
		2,100	0	0	225	0	0
		10	0	0	7	0	0
		50	0	0	40	0	0
		9	0	0	9	0	0
3	<i>Kolar Division—</i> (1) Mokbara at Kolar ... (2) Kolaramma temple at Kolar ... (3) Somesvara temple at Kolar ... (4) Raugadhama temple at Rangasthala, Chick-ballapur Taluk	133	0	0	...	...	0
		150	0	0	150	0	0
		5,120	0	0	...	...	0
		1,845	0	0	...	...	0
4	<i>Mandyā Division—</i> (1) Lakshminarayanasvami temple at Hosaholalu.	12,006	10	7	...	...	0

No.	Names of temples and places	Works prepared and estimated	Outlay so far incurred
		Rs. a. p.	Rs. a. p.
5	<i>Hassan Division—</i>		
	(1) Renovation of Sri Channakesavasvami temple at Belur.	15,600 0 0	1,455 0 0
		5,345 0 0	3,875 0 0
	(2) Renovation works of Hoysalesvarasvami temple at Halebid.	1,000 0 0	442 0 0
	(3) Sri Lakshminarayanasvami temple at Nuggehalli.	822 0 0	187 0 0
		192 0 0	...
	(4) Repairs to Fort at Manjarabad	1,000 0 0	976 0 0
	(5) Renovation of Jain Basti at Halebid	20 0 0	18 3 0
6	<i>Shimoga Division—</i>		
	(1) Ganda-Bherunda pillar at Belagavi	140 0 0	140 0 0
	(2) Tripuranatakesvara temple at Belagavi	275 0 0	104 0 0
7	<i>Kadur Division—</i>		
	(1) Amritesvarasvami temple at Amritapura	100 0 0	96 0 0
	(2) Yupastambha at Hiremagalur	15 0 0	12 0 0
	(3) Siddhesvarasvami temple at Marle	45 0 0	40 0 0
8	<i>Chitaldrug Division—</i>		
	(1) Asoka's inscription at Suddapur	20 0 0	20 0 0
	(2) " " Brahmagiri	20 0 0	20 0 0
	(3) " " Jatinga Ramesvara Hills.	20 0 0	20 0 0
	(4) Jain Basti at Heggere	1,100 0 0	935 0 0
	Total	61,265 10 7	15,661 3 0

No estimates were prepared and no outlay incurred during the year 1940-41 in Headquarter Range, Mysore. Tumkur Division and Buildings Division, Bangalore.

PART III—STUDY OF ANCIENT MONUMENTS AND SITES.

KOLAR DISTRICT.

Mulbagal.

The larger temples of Mulbāgal have already been described in the Annual Report of this department for the year 1930, pp. 17–18. Some of the smaller temples which deserve notice here are : the Nāchchāramma temple at the foot of the Mulbāgal hill, a ruined temple about a hundred yards to its south-west and the Vidyāśāṅkara temple which is situated beside the tank called Śankara Tīrtha at a little distance to the south-east of Mulbāgal.

NĀCHCHĀRAMMA TEMPLE.

The Nāchchāramma temple stands at the foot of the hill. It is a cave temple with a navaraṅga built in front whose doorway is to the south. A flight of steps leads into the cave shrine of the goddess. The deity, about $3\frac{1}{2}$ ' high, is rude and is called Pārvatī by the local people. But in the inscription No. Mulbāgal 7 of 1416 A.D. the name of the goddess is given as Nāchidēvī and she is called the chief goddess of the place. The structure is of the 15th century.

The navaraṅga is plain and has in the central square four Dravidian pillars with cubical and octagonal mouldings. On the cubical mouldings appear padma medallions in relief. The capitals are of the imitation ribbed pattern met with in the 14th and 15th century structures at Terakanāmbi and elsewhere in South Mysore. Two rude images, one of Gaṇeśa and the other of Mahishāsuramardini, are set up in the navaraṅga.

The temple is not architecturally important. The occurrence of the capitals of pillars usually met with in South Mysore is however to be noted.

RUINED TEMPLE ON THE HILL.

Since the main god of the temple on the hill is missing and there is no inscription referring to the temple, it is not known for which god **General description.** the temple was built. The temple is much ruined and stands on a hillock rising immediately to the south-east of the main hill at Mulbāgal. It is a granite structure consisting of a garbhagṛīha, an open vestibule and a navaraṅga, of which the last has two entrances—one on the

east and the other on the south. In workmanship the structure reminds us of the 14th and 15th century temples of the Vijayanagar period.

The outer walls are plain and are raised on a basement consisting of two plain right-angled cornices. The eaves have a sharp curve with a row of sea-horses above them as at Terakāñambi and elsewhere. The pillars inside the navaraṅga are Dravidian in style having cubical, octagonal, sixteen- and thirty-two-sided mouldings. The capitals have the imitation ribbed mouldings and plantain bud hangings. The ceilings are all plain except for a padma medallion appearing on the central one. The temple appears to have had a tower originally; but this has completely disappeared now. The structure is not architecturally important.

VIDYĀ-ŚANKARA TEMPLE.

Date. The Vidyā-Śaṅkara temple is situated to the north-west of Śaṅkara Tīrtha. It is a granite structure endowed in 1389 A.D. by Bukka II King of Vijayanagar. It has now become dilapidated and is not architecturally important.

General description. It consists of a garbhagṛīha enshrining a low liṅga called the Vidyā-Śaṅkara liṅga, a closed vestibule and a navaraṅga having a doorway on the south. In front of the navaraṅga doorway is a porch of three squares connecting which and another dilapidated mono-celled shrine is another porch. The brick tower above the garbhagṛīha of the temple is much ruined.

LAKSHMI-NĀRĀYANA TEMPLE.

To the west of the above-mentioned temple is another smaller temple, also ruined. It perhaps originally enshrined the god Lakshmi-Nārāyaṇa mentioned in Mulbāgal 10 of 1339 A.D.

VIGHNĒŚVARA SHRINE.

The mono-celled Vighnēśvara shrine lies a few yards to the west of the Vidyā-Śaṅkara temple. It is a granite structure built to enshrine a relief figure of Gaṇeśa carved on a large boulder which contains several inscriptions in Kannada and Nāgari.

Goribidnur.

VENKATARAMĀÑASVĀMI TEMPLE.

Plain structure. The Venkataramāñasvāmi temple is a very plain structure of about the Nāyak period consisting of a garbhagṛīha, a closed vestibule of three squares and a rāṅga-maṇṭapa having in its middle square four Dravidian pillars with cubical and eight-sided mouldings.

The main image is about 4' high. It is four-handed, with dāna, chakra, śankha and gadā. It is very rudely carved. Similarly the images guarding the garbhagṛīha doorway are also rude and dwarfish. In the vestibule are kept a stone image of the goddess Alamelammā and a metallic processional group of Janārdana. The image of the goddess is four-handed with abhaya, padma, padma and dāna. The prabhāvali is of the same stone.

The temple is architecturally unimportant.

Gudibande.

The history of Gudibande is given in the Annual Report of this department for 1914. The place is said to have derived its name from **History of the place.** the temple (*guḍi*) that is built on a rock (*bānde*) to the east of the place. The tank of the village which is called Baira-sāgara is said to have been constructed by Baire Gauda who was a Pālegār of the place and is known to have built also the fortress on the hill which rises immediately to the north of the village. A little distance to the south of the village there is a hamlet called Hale-Gudibande which is said to have been the older town.

OBALA NARASIMHA TEMPLE.

(Pl. II, 1).

The temple from which the name of the place is said to have been derived is dedicated to Obala (or Ahobila) Narasimha worshipped in **Cave shrine.** the form of a natural stone. There is no image. The structure is really a cave shrine with stone walls built on the four sides in front of the cave. Above the boulder which contains the cave is constructed a brick and mortar tower. The temple faces south.

The cave is divided into two chambers of which the inner one forms the garbhagṛīha and the outer one a maṇṭapa. The latter has a doorway guarded by dvārapāla figures. On the north outer wall of the maṇṭapa appear rude reliefo figures of Vāmana, Rāma, Varāha and Ugra-Narasimha. There are also crude carvings of a matsya and a serpent.

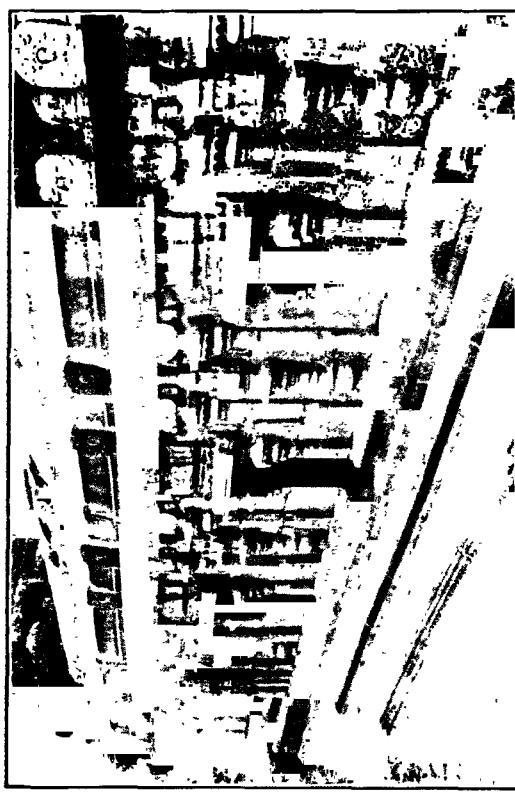
The structure appears to be of the 17th or even of the 18th century. It is not important architecturally. A new inscription was discovered to the south-west of the temple.

GOPĀLAKRISHNA TEMPLE.

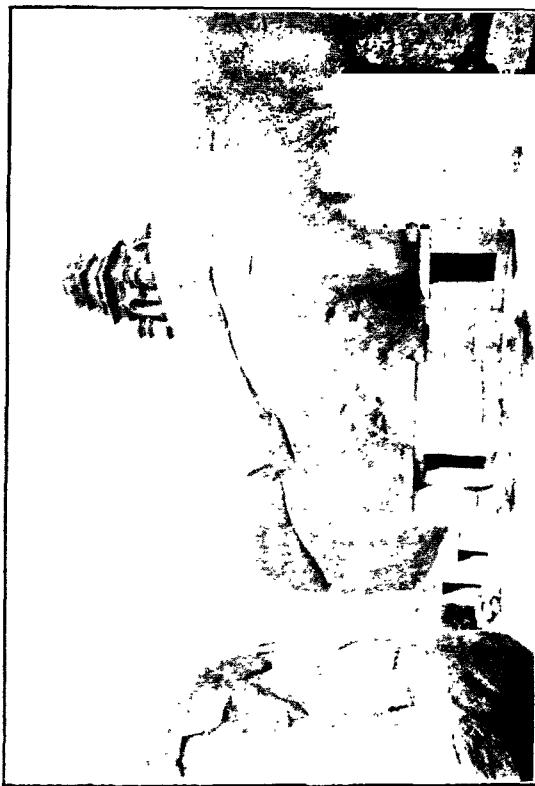
The Gopālakrishna temple which is now much ruined stands about 50 yards to the north of the Obala Narasimha temple. It consists of a garbhagṛīha, an open



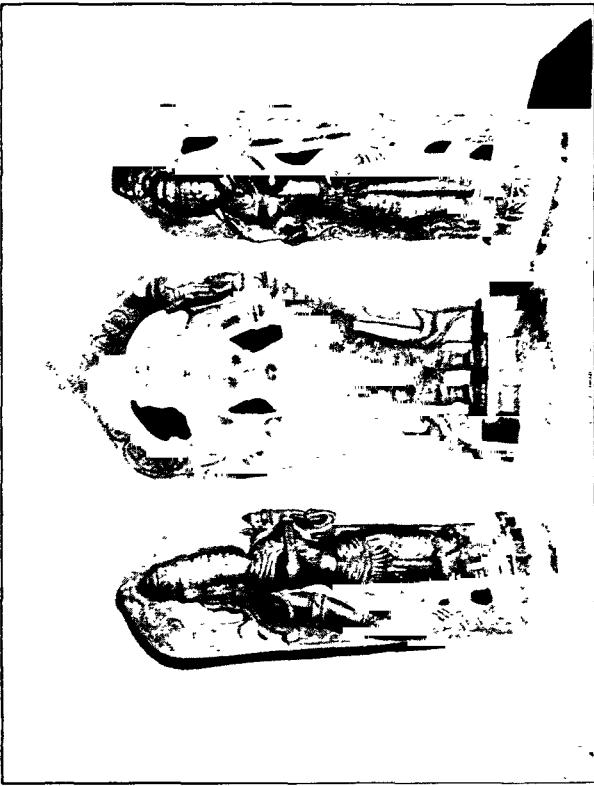
2. FORT WALL PROVIDED WITH A GATEWAY,
GUDIBANDA HILL. (p. 35).



4. OUTER WALL, SVAYAMBHUDEVARA TEMPLE, MADIVALA. (p. 50).



1. OBALYA NARASIMHA TEMPLE, GUDIBANDA (p. 32).



3. VENKATARAMANA AND HIS CONSORTS, VENKATARAMANA TEMPLE,
DEVVARAGI PIPAVAI. (p. 41).

vestibule, a navaraṅga and a porch. The outer walls which had been constructed of brick have all mostly disappeared. The brick tower too is gone. The main image of the temple is missing.

THE GUDIBANDE HILL.

The fortified hill at Gudibande is locally called Surasadmagiri. The following are the several points of interest that we come across as
Points of interest. we ascend the hill :—

1. Āñjanēya temple.
2. Rock-cut steps.
3. First line of fortifications with bastion. There are rock-cut steps by the side of the fort walls.
4. Second line of fortifications provided with bastions.
5. A *dome* or pool of water.
6. A cross wall connecting the main fort and built to protect the gateway mentioned below (No. 7).
7. Natural gateway formed by boulders.

The two lines of fortifications mentioned above are free from the use of mortar. They have also no parapets.

8. Bastion with which is connected the cross wall mentioned in No. 6.
9. A *dome* or pool of water.
10. Gateway and third line of fortifications. The gateway and the walls have brick and mortar parapets above, which evidently seem to have been put up during the Mosiem period. The parapets are provided with musket holes and cannon platforms. The stone slabs used in the construction of this line of fort walls are neatly dressed and pointed with mortar. The gateway consists of six squares and the two rows of pillars belonging to it are all plain with cubical mouldings.
11. Kṛishṇa temple.—This temple is immediately behind the gateway described above and has become very much dilapidated. But it indicates that the gateway was originally a Hindu construction. The structure is very plain with its outer walls built of rubble in some places and of brick and mortar in others. It has a garbhagṛiba, an open vestibule and a front maṇṭapa. The four central pillars of the last are Dravidian in style and contain cubical and eight-sided mouldings. The ceilings and the doorway jambs are all plain. The main god of the temple is missing. The structure is said to belong to the period of Rāme Gauda, the brother-in-law of Baire Gauda, the Pāllegar of the place.

12. A group of about six *doyes*.
13. Grinding mill of stone, probably used for making gunpowder.
14. A bastion belonging to the third line of fortifications. It is provided with not only the usual musket holes and cannon platform but also with underground rooms entered by two narrow flights of steps. The underground rooms were perhaps used for storing gunpowder or as guard rooms.
15. A deserted and ruined temple.
16. Gateway with *diddi-bāgilu*. Fourth line of fortifications provided with brick parapets, etc., like the third line.
17. Above the gateway is a bastion belonging to the fifth line of fortifications. The brick parapet above the bastion has the relief figure of a lotus having minute petals.
18. Another natural gateway formed by two large boulders. To the west of the left boulder is a sally port leading down the hill on the west.
19. A cross wall connecting another line of fortifications.
20. A natural gateway formed by boulders.
21. Another gateway.
22. Old smithy beneath overhanging boulders to the left of the boulders mentioned above.
23. Another cross wall connecting a bastion.
24. An arched gateway having a Gaja-Lakshmi group on its lintel. In a cross wall to the left of this gateway on the outside is a small stone relief figure of Hanumān. The presence of Hanumān and Gaja-Lakshmi indicates that the gateway is Hindu in construction. The arch indicates Muslim influence. Above the gateway is a high brick parapet which is undoubtedly of the Moslem period. Probably the construction is of the days of Hyder or Tipu.
25. A mantapa probably used as a powder magazine.
26. A bastion further up with a fort wall running westward.
27. A cross wall running at right angles to the bastion mentioned above and provided with two narrow openings at bottom which were probably used for observing the enemy.
28. Bastion with a row of powder magazines to the right. The parapet above the magazines is connected with a huge rocky boulder.
29. A flight of steps leading up to another fort wall. To the left of the steps are the ruins of an old structure which appears to have faced east and been provided with a low brick and mortar railing in front and an arched narrow window, also of brick and mortar, on the south. The structure was perhaps used as a *chāvadi*.

30. A *dōne* or pool of water to the north of the gateway mentioned in No. 24. The wall of the gateway is carried northwards and then is constructed in a curve so as to bound the outer margin of the pool: and further up it is connected with a huge boulder.
31. Fort wall built of large slabs and provided with a gateway (Pl. II, 2). Above there are battlements on one of which is carved the figure of a man's head. The slabs of the wall are joined one to another by grooves cut on their edges. No mortar is used. In front of the gateway there is a stone-built maṇṭapa with Dravidian pillars. The eaves of this maṇṭapa have a row of small hanging lotus buds. The fort wall, the maṇṭapa and the gateway are all evidently Hindu in construction. On the inside of the gateway there is a maṇṭapa supported on Dravidian pillars having the cubical and eight-sided mouldings.
32. *Dōne*.—The water of this *dōne* is said to be very deep. It is a perennial spring with good drinking water.
33. Rock-cut steps.
34. Granary.—The building is now used as a place for entertainments.
35. Fort wall which is in continuation of the wall mentioned under 31. The wall surrounds the huge central rock on top of the hill and on the rock are built the granary mentioned above (No. 34) and the temple mentioned below (No. 36).
36. Rāmēśvara temple.—This is a structure of the late Vijayanagar period consisting of a garbhagṛīha, a vestibule and a front maṇṭapa with a pillar in front. The temple faces east. The outer walls are plain and the slabs are joined by grooves and mortar. The pillars of the front maṇṭapa are Dravidian, having the usual cubical and other mouldings. On the cubical mouldings appear the reliefo figures of Gaṇeśa, lion, Nandi, peacock, monkey, yāli, nāgabandha, liṅga, lady, etc. Only the central ceiling is deep and raised on two sets of corner stones with a low padma pendant in the centre. In the vestibule are kept rude small stone images of Gaṇeśa and Nandi. The liṅga in the main cell is small. The pillar in front of the temple is ornate, though carved of granite. On a carved cubical base rises a sixteen-fluted shaft which is surmounted successively by ornamental, cubical, wheel-shaped and lotus-shaped mouldings. The capitals have plantain bud hangings. Above the capital appears a square abacus well carved on its four sides with downward dentil mouldings. The four corners of the base of the pillar have rearing lions while the facades of the base have the reliefo figures of Sūrya on his seven-wheeled chariot (west), Nandi couching (north), Virabhadra (east) and Kaṇṭappa (south) kicking the liṅga. The plinth on which the pillar stands consists

of three cornices of which the one at the top has the kīrtimukha ornamentation.

To the north of the temple is the Pārvatī shrine which contains an image of the late Vijayanagar period. The image is like the Apītakuchāmbā and Girijāmbā images at Nandi.

CHANDRANĀTHA BASTI.

The village of Guḍibanḍe appears to have been a prosperous Jaina settlement also. There are two principal bastis at the place and a **Jaina vestiges.** hillock called Pāda Beṭṭa where the old Jaina monks are said to have been performing *sanyasana*.

The Chandranātha basti is also known as the Chikka Basti and appears to date from about the Vijayanagar period judging from the **Description.** pillars of the navaraṅga and of the mukha-maṇṭapa. The structure consists of a square garbhagṛīha, a closed vesti-

bule, a navaraṅga and a front maṇṭapa, the last with a pāṭālāṅkāṇa attached to it. The pāṭālāṅkāṇa is approached by a flight of steps flanked by elephants on either side. The main image in the garbhagṛīha is of white marble and in the seated posture. It is about a foot in height. Several metallic images are kept in the vestibule. They are all of the different Tīrthankaras. On the cubical mouldings of the four central pillars of the navaraṅga appear the reliefo figures of a cow, a crescent, a peacock and a serpent, and several gods and goddesses. The central ceiling of the navaraṅga is deep and raised on four sets of corner stones with a reliefo padma in the centre. On the cubical mouldings of the pillars of the mukha-maṇṭapa appear the reliefo figures of birds and animals. The four pillars of the pāṭālāṅkāṇa are however sixteen-fluted. A brick and mortar niche in the parapet above the pāṭālāṅkāṇa contains the stucco image of Chandranātha with his emblem, the crescent, on the pedestal.

DODDA BASTI.

This basti is to the north-west of the Chikka Basti and appears to be much older than the latter, though plain. It is raised on a basement

Older basti. consisting of two cornices of which the upper has the kīrtimukha ornamentation at intervals. Between the two cornices is a frieze depicting gods, animals and men in various attitudes. Among these may be noticed the following : a lion attacking a man (south), a yāli rider (north-west) and two wrestlers (north).

The basti consists of a garbhagṛīha, a vestibule of three ankaṇas of which the side ones have been converted into cells and given doorways, a navaraṅga and a porch of three ankaṇas. The flight of steps leading to the porch is guarded by elephants.

The navaraṅga is a spacious hall, about 28' square, with four Dravidian pillars in the middle, each of which has cubical mouldings bearing the figures of seated and standing Jaina saints, caparisoned horse, rosettes, lovers, nāgībandha, yāli, elephant, etc. The central ceiling is somewhat deep and is raised on two sets of corner stones. It has a low padma in the centre. The navaraṅga seems to have had a doorway on the south also originally.

VENKATARAMAÑASVĀMI TEMPLE.

The Venkaṭaramaṇasvāmi temple in the village is also a structure of the Vijaya-

nagar period and consists of a garbhagṛīha, a vestibule, a

Outer view. navaraṅga and a front maṇṭapa with a pāṭālāṅkaṇa in front. The outer walls are raised on a basement

consisting of two flat cornices in between which is a frieze of sculptures depicting in relief rosettes, padmas, snakes, matsya and so on. The eaves are straight-sided with the brick parapet above having a row of parrots. On the south parapet above the garbhagṛīha is the stucco representation of a very large seven-hooded serpent. Corresponding to this on the south-west side the parapet has the stucco representation of the god Ranganātha. The north parapet of the temple has also several interesting stucco groups among which may be mentioned a tiger attacking a boar. There is a low brick and mortar tower above the garbhagṛīha.

In front of the temple there is a tall monolithic pillar which appears to be very similar to the pillar in front of the Rāmēśvara temple on the

Garuda pillar. hill, though it is perhaps less fine. The pillar is tapering and is set upon a basement consisting of three cornices of which

the last from the bottom has been ornamented with kīrtimukhas alternating with figures of seated lions. The base of the pillar is carved on all the four sides with the figures of Garuḍa (west), Janārdana (north), standing Narasiṁha (east) and Hanumān treading on Akshayakumāra (south).

The main image of the god Śrīnivāsa in the garbhagṛīha is about 2' high with a stone tōraṇa. The god is four-handed with dāna, chakra,

Images. śankha and kaṭi. The garbhagṛīha ceiling is raised on four sets of corner stones with no carving in the middle. The

ceiling of the vestibule is plain. In the vestibule are kept the images of the Śrī-vaishṇava saints, Vishvaksēna and a warrior who is pointed out as Tirumangai Ālvār. The last image holds a drawn sword and a buckler in his hands and wears the kācha or loin cloth of a wrestler.

The central ceiling of the front maṇṭapa has a padma pendant carved in its centre with figures of lizards on either side. The front row

**Front mantapa and
patalankana.** of the pillars in the maṇṭapa are Dravidian in workmanship with figures on their cubical mouldings and with

plantain bud hangings. The four pillars of the pātālāṅkaṇa have square bases and sixteen-fluted shafts with an ornamental band in the middle of each shaft. These pillars have also the plantain bud capitals.

The mahādvāra in front of the temple appears also to belong to the same period as the temple. The doorway of the mahādvāra is guarded by figures of female deities standing on yālis from whose trunks issue ornamental creeper scrolls which are carried on the lintel of the doorway and terminate in a kīrtimukha. On the outer walls of the mahādvāra are the relieveo figures of a camel, a dancing group, fighting tuskers, a naked lady sitting in an obscene posture and a fish and an elephant facing each other. The significance of the last representation is not known.

Mahadvara.

ĪŚVARA TEMPLE.

The Īśvara temple of the village is situated at a little distance to the north of the Venkaṭaramaṇa temple. It is a structure of more recent times with its outer walls built of size stones and with pillars and ceilings of no architectural merit. The temple consists of a row of three cells containing from right to left: Ganēśa, liṅga and Pārvatī. It is said that the temple is of the Pällegār period and that the front maṇṭapa was put up recently. The temple is not important from the archæological point of view.

Devaragudipalli.

The village of Dēvaragudipalli is situated about two miles to the south-east of Bāgepalli. The ancient name of the place was Gaḍida. The name Gaḍidampaṭṇa was also used. It is said that the place is one of the three ancient towns which were known to have been existing in olden times.

VENKATARAMANASVĀMI TEMPLE.

In the inscriptions Nos. 15 and 16, Bāgepalli Taluk, Epigraphia Carnatica, Vol. X, Kolar District, the god of this temple is called Prasanna Śrīnivāsa and Tiruvēṅgaḍanātha. The temple is a large structure built in the Dravidian style of architecture. But the prākāra is a recent structure like the pillared open maṇṭapa in front of the temple. The original temple inside the prākāra consists of a garbhagṛīha, two vestibules of which the outer is open, and a navaraṇīga. According to the inscriptions it was built in 1391 A.D. by Tirumala Nāyaka, grandson of Teppada Nāgaṇṇa Voḍeyar during the time of the Vijayanagar King Harihararāya. The

Date.

sculptors who are said in the inscriptions to have constructed the temple were Nāyonē Kāmōja and Bairōja.

The outer walls of the temple are raised on a basement consisting of three cornices, the first of which from the bottom is octagonal, the second square and the third square with dentil drops. The **Outer view.**

walls of the navarāṅga are relieved, at intervals, by right-angled pilasters bearing creepers and the loaf and biscuit-shaped ornamentation as in the 14th century structures of the South Mysore school. The outer walls of the garbhagṛīha and vestibule are also relieved by similar pilasters; but the pilasters here have no loaf and biscuit-shaped mouldings. They have instead the brackets of the imitation ribbed pattern and vertical scroll ornamentation on their shafts.

On the north and south outer walls of the navarāṅga there are niches bearing boat-shaped turrets which are raised on eaves-shaped cornices having the kīrtimukha and creeper ornamentation. The south niche bears a perforated window in the shape of a creeper scroll, while the north niche is empty. In the panels between the pilasters on the outer walls appear reliefo figures just above the basement cornices. Starting from the south-east and proceeding clockwise they are as follows :—

1. Trivikrama.
2. Vāmana—A peculiar figure wearing beard and with hunch back. The figure wears a loin cloth or *datti* like a Brahmacāri and an Yajñōpavīta. His hair is tied in a knot above his head and he holds in his left hand an umbrella and a dāṇḍa. In his left arm pit appears a palm leaf manuscript. His right hand is stretched forward in the attitude of begging.
3. King Bali seated in state on his royal couch with his queen standing in front of him and pouring water from a vessel. The scene shows the act of making the gift.

South—

4. Vāli and Sugrīva engaged in a fight.
5. Figure of a warrior holding a drawn sword.
6. A marching lion.
7. An archer wearing kīrīṭa.
8. A lady in labour. Two ladies attend on her. The pregnant lady is in standing posture.
9. A lady—two-handed—holding lotus in the left.
10. Janārdana with abhaya, chakra, śankha and gadā.
11. Lakshmī-Nārāyaṇa.
12. Fish (Matsya).
13. Kāliya-mardana.

West—

14. Hanumān.
15. An obscene group on the garbhagṛīha outer wall.

North—

16. Yōgā-Narasimha. A Matsya above.
17. Kneeling Garuḍa.
18. Kūrma (Tortoise).
19. Obscene group.
20. Ananta Padmanābha.
21. An eight-handed Ugra-Narasimha.
22. Lakshmī-Narasimha.
23. Sarasvatī.
24. A lady attendant.
25. Seated Vishṇu in sukhāsana. The right lower hand rests freely on the raised right knee, while the left lower hand is in the abhaya pose. In the back hands are held chakra and śankha.

North-east—

26. Rāma and Lakshmaṇa.
27. Four-handed Vēṇugopāla.
28. Hayagrīva.

The eaves above the temple have a sharp curve and are relieved at intervals by kirtimukhas. A frieze of sea horses appears above the eaves of the navaraṅga. It may be mentioned here that the sea-horses appear in temples at Rāghavāpura, Terakanāmbi, etc., in South Mysore.

The navaraṅga doorway is guarded by a pair of dvārapāla figures which are dwarfish in stature. On the lintel appears a Gaśalakṣmī

Navaranga. group. The corner pilasters inside the navaraṅga hall have capitals with plantain bud hangings. In the centre of the

hall there are four Dravidian pillars which have the usual cubical and eight-sided mouldings. On the cubical mouldings are carved the relieveo figures of Hanumān in the striking attitude, an elephant, gaṇḍabhēruṇḍa, a monkey, yāli, lion, kukkuṭa, cow and calf, a lady at toilet, a trunked yāli, man and tiger, two lions standing back to back with a common head shaped like a kirtimukha arch, kalaśa, caparisoned horse, a warrior, an obscene figure, dancing ladies, peacock, padma medallions, etc.

The central ceiling of the navaraṅga is raised on two sets of corner stones with a padma pendant in the centre surrounded by low relieveo figures of the eight Dikpālakas. The lower set of the corner stones has the carvings of padmas and wheeling acrobats.

On either side of the open outer vestibule are two Dravidian pilasters with their capitals having the plantain bud hangings. The ceiling of

Vestibules. the vestibule has in the middle a padma relief. The doorway of the inner vestibule has the figures of dwarfish dvāra-

pālas on either side and the scroll, bead and padma ornamentation on the jambs and lintel. There is also a Gaja-Lakshmi group on the lintel.

The ceiling of the inner vestibule has also a padma in the middle ; but unlike the padma of the outer vestibule ceiling, the padma here is inset in a square. The ceiling of the garbhagṛīha is raised on two sets of corner stones and has also a padma.

The main god of the temple stands on a broad Garuḍa pedestal with his two consorts standing on either side of him (Pl. II, 3). Each

Images in garbhagṛīha. of these images is independent having its own prabhāvali carved of stone. On the prabhāvali of the main image appear the ten avatārs of Vishṇu. The image is about 4½' high including the tōraṇa. In the four hands of the god are held the following attributes : dāna, chakra, śankha and kaṭi. The kirīta of the god, the contour of the limbs, the disposal of the fingers and the drapery suggest that the image is carved in imitation of Hoysala sculptures, though the prabhāvali appears to be somewhat peculiarly designed. The image of the consort on the right has a well-worked breast band while that of the one on the left is more slim and with finer folds appearing on the drapery. The latter image is more graceful and impressive. The entire group of images speaks well of the art of the period following, as it does, the traditions of the Hoysalas on the one hand and those of the Dravidian sculptures on the other. Thus the image of the goddess to the right of the god is more Hoysala in character and that of the one to the left reminds us of the sculptures of the Chōla period. In the image of the main god both the traditions have a happy blend.

Bagepalli.

NARASIMHASVĀMI TEMPLE.

The Narasimhasvāmi temple in the village of Bāgepalli is a late Vijayanagar period structure having no architectural importance. It

General description. consists of a garbhagṛīha, a vestibule and a front manṭapa which is open. The pillar in front of the temple is about 18' high including the plinth on which it is set up.

The outer walls of the temple are raised on a basement consisting of two square cornices between which is carved a long panel representing low relief figures of animals, birds and men. On the outer walls appear the figures of elephants, lions and obscene groups. The pillars of the manṭapa are Dravidian in style and have, on their cubical mouldings, relief figures of gods, men and animals.

Sadali.

Sādali is a roadside village situated about 18 miles to the south-east of Bāgepalli. The old temples at the place which are not very far removed from one another are situated in the fields near the roadside.

IŚVARA TEMPLE.

The Iśvara temple is an old structure of about the 14th century built in the Dravidian style. It consists of a garbhagṛīha, a vestibule and a navaraṅga. On the south there is a fallen maṇṭapa. The outer view of the temple does not call for any special remark. The basement has plain cornices square in shape. The navaraṅga doorway is guarded by dvārapalas, while the lintel has the figure of Gaṇeśa. The jambs are ornamented with scroll and bead work. The pillars inside the navaraṅga are all Dravidian in style having ribbed mouldings on the brackets as at Terakanāmbi and elsewhere in South Mysore. On the cubical mouldings of the pillars appear the figures of several gods and men.

CHENNAKĒŚAVA TEMPLE.

The Chennakēśava temple is similar to the temple at Dēvaraguḍipalli in workmanship. The mahādvāra in front of the structure

Outer view. is rudely constructed. The temple consists of a garbhagṛīha, a vestibule, a navaraṅga and a porch. The outer walls are

built on a basement, about $5\frac{1}{2}$ ' high, consisting of five cornices which are as follows : square, octagonal, square, and square with dentil drops. The walls are relieved by right-angled pilasters. Among the images on the walls may be mentioned the following : an old man, a man and a lady, a dancing couple, Rāma and Lakshmaṇa seated with Hanumān in front, Rāma and Lakshmaṇa standing, Śeṣhaśāyi, Vēṇugōpāla, Ugra-Narasimha, Vidyādhari and the daśāvatāras, like the natural Matsya, Kūrma, Varāha, Narasimha, bearded Vāmana, Bali with consorts on throne and Trivikrama ; Vāli and Sugrīva, Garuḍa, Āñjaneya, Yāli and elephant, Buddha, a Sukhāśīna-mūrti, Matsya attacked by a warrior or demon (Hiranyāksha ?), makara, lion, wrestlers, deer, etc. The images on the outer walls of the garbhagṛīha and vestibule have peeled off. The walls have niches bearing boat-shaped turrets. The eaves are sharp and ornamented with kūrtimukhas at intervals. Above the eaves appears a frieze of sea-horses.

The porch measures two ankanas by one. On the cubical mouldings of the pillars are carved the figures of Ugra-Narasimha, Janārdana, seated lion, Vēṇugōpāla, dancers, Hanumān, Lakshmī-Nārāyana, Sarasvatī, Vishṇu, etc.

The navaraṅga doorway is guarded by dvārapāla figures. On the lintel appears a

Inner view. Gaja-Lakshmī group. The jambs are ornamented with scroll and bead work. The navaraṅga pillars are Dravidian in style with the nāgabandha and other designs appearing on the cubical mouldings. The central ceiling of the navaraṅga is raised on two sets of corner stones.

The vestibule is a double one with the outer aṅkaṇa being open. The doorway of the inner aṅkaṇa is guarded by dvārapālas and has the image of Chennakēśava on the lintel. The jambs are designed like those of the navaraṅga doorway with scroll and bead work. The main image of the temple is missing.

Nāchipalli.

Nāchipalli is a small village which has now become a suburb of Robertsonpet on the north-east. To the north of the village is a dry

Hero stones. field belonging to one Mr. Venkaṭarāmiah where stands a row of more than a dozen vīragals bearing sculptures of dead heroes and their sati wives. Some of the heroes are on horse-back while at least one of them has a royal umbrella held above, with a woman following him. About half a dozen vīragals have shrines protecting them with side slabs and top slabs. On three of these wall slabs inscriptions in Grantha characters of about the 13th century were found. One of these shrines with its top slab remaining intact might be mistaken for a doimen. It is definitely different from anything prehistoric.

Parandapalli.

Following the pipe line path towards Bētamaṅgala, and at a distance of about 2 miles from Robertsonpet T. B., we reach Pārāndapalli

Prehistoric cromlechs. which is a small village situated in the midst of a number of rocky heights. To the east of the viilage about 2 miles away (where there is the 7/4th furlong stone from Bētamaṅgala) on the top of a rocky ridge and on its sides we find more than a hundred cromlechs with the rings of stones appearing just above the ground (Pl. III, 1). The diameters of these rings vary from about 40' to 7'. These definitely prehistoric structures close to the gold mining area deserve to be excavated and studied. With these we may compare the cromlechs discovered near Hungunda, about 7 miles from here.

Betamangala.

Bētamaṅgala is the headquarters of a hobli in the Bowringpet Taluk. It is situated at a distance of about 8 miles from the Kolar Gold

Antiquity of the place and temples. Fields. The place appears to have been one of great antiquity. In the inscriptions it is called Vijayāditya Maṅgala of which the modern name is said to be a corruption. The earliest inscription at the place is Bowringpet 4 which is inscribed on the octagonal west basement cornice of the garbhagṛīha of the Vijayendra temple. This inscription which is ascribed to the 10th century (c. 950 A.D.) refers to the restoration of the tank of the village. It does not refer to the construction of the temple. But there is no doubt that the cornice on which it is inscribed forms part of the original

structure and the existence of the inscription definitely proves that the temple is at least of the same period as that of the inscription if not earlier. The object of inscribing the inscription on a cornice belonging to the temple seems to have been mainly a religious one, that is, to invoke the god Vijayēndra as a witness to the grant made in connection with the restoration of the tank. Thus the temple and the tank both appear to be older than the inscription. It is possible to assign the temple to circa 900 A.D., though there is reason to believe that the main image existing now in the garbhagriha is by far later than the inscription itself, belonging perhaps to the 16th or 17th century.

According to the town-planning that obtained during the period there must have been, at some distance to the north-east of the Vishṇu temple, an Īśvara temple near which existed the tank of the place. The tank of the village is already mentioned. Near this there is an Īśvara temple which is of about the 14th century. But it is possible that near this spot existed an older Śiva temple. Indeed there are to be found some old sculptures of the Chōla and earlier periods nearby and some of these are set up now in a recent structure by the side of the Arkēśvara temple. There are also some sculptures, a linga and a Nandi bull set up in an Īśvara shrine immediately to the south of the Vijayēndra temple and these are said to have been brought from a ruined Śiva temple that once stood near the present Arkēśvara temple beside the tank. Immediately to the north of the Arkēśvara temple there is a maṇṭapa having pillars of the Nopavinkere type, which in M. A. R. 1939, p. 56, have been assigned to the Gaṅga period. In the Mysore Gazetteer, Vol. V, p. 298, the place is said to have been under the sway of a Bāṇa king named Vijayāditya and to have probably derived its name from him. If that is so, the name of the temple, *viz.*, Vijayēndra, suggests that the original Vishṇu temple also was built by him. It is a pity that there is no inscription which records the construction of the temple. At Āvāni, however, there is an inscription (No. 38, Mulbāgal, Kolar District, E. C., X) on a pillar outside the southern gateway recording that the Nolamba queen Dēvabbarasi got constructed a lake called Dēvabbē-samudra and a Vishṇu shrine at Horavangala. It is suggested in M.A.R. 1935, p. 50, that Horavangala may be Bētamāngala. But the inscription does not mention the name of Vijayēndra.

THE VIJAYĒNDRASVĀMI TEMPLE.

The main god of the temple is called Vijayēndra locally. In the inscriptions No. 7 (b) Bowringpet of 1275 A.D. and No. 6 Bowringpet of 1288 A.D. the god is called Virirunda Perumāl [*cp.* the name given in an inscription to the god Krishṇa at Tonṇūr (M.A.R. 1939, p. 29)]. In inscription No. Bowringpet 8 of 1167 A.D. the god is given yet another name—Maṇavālālvār. In the Epigraphia Carnatica of the

Main god.

PLATE III



1. SOME PREHISTORIC CROMLECHS, PARANDAPALLI (p. 43).



2. A PREHISTORIC CROMLECH, HUNGUNDA (p. 58).

Kōlār District, Vol. X, the temple is called that of Vijayaṅgasvāmi--probably due to the fact that there are actually two shrines in the temple which are respectively dedicated to Vijayēndra and Raṅganātha. Whatever the name of the god and the date of the consecration of the original image, it is probable that the present main image does not belong to the 10th century A.D. It is in all probability an image of the 16th or even the 17th century A.D. inasmuch as it happens to wear a Srīvaishṇava caste-mark on its forehead and there is no image indeed of the 10th century so far discovered anywhere in South India that is definitely known to be wearing such a mark. The workmanship of the image is, however, extraordinarily good and, but for the existence of the caste-mark, could well have been ascribed to an earlier period.

Inscriptions prove that the place came under the sway of the Bāṇas, the Nolambas, the Pallavas, the Chōlas, Hoysalas and the Vijayanagar rulers

History of temple. successively. They also indicate that the temple received extensions during these periods. The temple, as it is, consists of a garbhagṛīha, a closed vestibule, a navaraṅga with the Gōvindarāja shrine to the left, an ardha-maṇṭapa enshrining the images of the Ālvārs, a mukha-maṇṭapa and a pātālānkaṇa. Structurally, too, the different periods of extensions are well indicated particularly by the basement of each of the different compartments of the temple.

The original structure appears to have consisted of the garbhagṛīha only with an open porch in front (c. 900 A.D.). The stone-built base-

10th century structure. ment of this portion consists of three cornices of which the middle one is octagonal and the others are square. Between the octagonal cornice and the one rising above it, there is an inner cornice which is short and relieved by minute right-angled pilasters. On the north there is a stone sōma-sūtra. The outer walls of the garbhagṛīha are built of brick as at Narasamangala in the Mysore District and are relieved by slender right-angled pilasters bearing the loaf and biscuit-shaped mouldings. There are empty niches on the three sides of the garbhagṛīha on the outside. Of these the one on the west is surmounted by a horse-shoe-shaped turret and the pilasters bearing this turret are round and have wheel mouldings. The south-western corner pilaster bears on its abacus a two-handed stucco figure, thus suggesting that there might have been similar stucco sculptures on the other corner pilasters also. Below the eaves on the back outer wall of the garbhagṛīha there is a frieze of sea-horses constructed of brick and mortar. This frieze is missing on the other side walls of the garbhagṛīha. The brick tower above the garbhagṛīha was in all probability constructed during the Pāllegār days.

The front porch of the original temple seems to have been open but walled in when the navaraṅga was added. The two front pillars which are now mostly imbedded

in the wall and the two pilasters on either side of the garbhagriha doorway form one group with their ribbed brackets which are generally met with in the Chōla and earlier periods. Each of these pillars stands on a base which has also ribbed mouldings. The base is short and square and the shaft has the eight-sided, sixteen-fluted and vase mouldings. Below the vase is an ornamental moulding consisting of two horizontal ribbed bands with garland hangings in low relief. Above this band appears the wheel moulding which in turn is surmounted by the ribbed brackets. The garbhagriha doorway is plain. The ceiling of the porch (that is, the present vestibule) has been carved with a padma in very high relief. The garbhagriha is about 7'–7" square with an octagonal ceiling having in bold relief a padma in its centre. The petals of the padma are inset in a circle.

The navaraṅga appears to have been constructed between 1167 A. D. (Bowringpet 8) and 1275 A. D. [Bowringpet 7 (b)]. The outer

12th century extension. walls are plain and raised on a basement which has been worked in imitation of the older ones. The stone eaves are rude with low relief kīrtimukhas at intervals. Inside the navaraṅga the central pillars are worked similar to those of the porch; but their brackets are quite different and bear no ribbed ornamentation. Such pillars are often met with in the structures of the 12th and 13th centuries. The ceilings of the navaraṅga are all plain except for the central one which has the carving of a padma inset in a circle.

The two dvārapāla figures guarding the navaraṅga doorway are undoubtedly of the Vijayanagara period. In the north-western corner of the hall is built in recent times a shrine in brick and mortar to enshrine the goddess Vijayalakshmī.

The Gōvindarāja shrine to the north of the hall and the ardhamanṭapa in front of the navaraṅga both form one group. Their outer basement

14th century extension. cornices prove this point: they are so different from the basement cornices of the navaraṅga. They consist of two plain and square cornices with a row of plain slabs set on edges between them. On the north outer wall of the ardhamanṭapa there is the figure of a fish in relief. The image of Gōvindarāja (Pl. VII, 1) seems sculpturally to belong to the 14th century. This date may be tentatively assigned for the construction of the shrine and the ardhamanṭapa. The workmanship of the image of Gōvindarāja is poor. He lies on Ādiśeṣha attended by his consorts whose images are also rudely sculptured.

The next stage of additions to the temple consists of the construction of the mukhamanṭapa which originally appears to have been open,

15th century extension. but to have been walled in in recent times with size stones.

The Dravidian pillars of the mukhamanṭapa have brackets bearing the imitation ribbed brackets of possibly the 15th century.

The last stage of extension is the pātālāṅkaṇa with its front porch probably assignable to the 16th century. The porch pillars are

16th century extension. Dravidian with plain brackets. There is a fragmentary inscription of the time of Kṛiṣṇadēva Rāya in front of the temple. Its existence indicates that the pātālāṅkaṇa and the porch were both constructed in his times. The two sets of the dvārapāla figures kept in the mukha-maṇṭapa and the ardha-maṇṭapa as also the images of the Ālvārs in the ardha-maṇṭapa seem to belong to the Vijayanagar period.

In front of the temple is a rude late Garuda shrine of no architectural value. The Bali-pīṭha behind it seems, however, to belong to the 14th century. To the south-west of the pillar is an uyyāle-kamba.

The present main image (Pl. IV, 1) is perhaps assignable to the period during which the pātālāṅkaṇa and the porch were added. It is not known what became of the original image. The carving, however, of the present image is, as already said, extraordinarily good, though the same cannot be said of the images of his consorts. The god is seated on a lion pedestal with his left leg placed on the ground and the right knee folded up on the seat. On the left corner of the pedestal there is a maned lion seated on its haunches. To the right side of the pedestal there is another maned lion but bigger than its pair and having a longer tail. The tōraṇa behind the god rises gracefully to a little above the tiara of the god. Though the drapery and ornaments of the god are worked out in detail with minute skill and though the folds on the abdomen are carved in a very impressive way, the broad fingers of the hands and feet look rather unnatural and too broad to do credit to the sculptor. In other respects, however, the image is an example of the high standard of art that prevailed during the period.

To the south of the Vijayēndra temple is a structure which is said to have once served as the kalyāṇa-maṇṭapa but to have been walled up

Recent structure. recently and converted into a temple to enshrine the old Arkēśvara liṅga brought from the now disappeared Arkēśvara temple. The rude eaves and the Dravidian pillars suggest that it was a structure of about the 16th century. In a walled up cell within the temple the old liṅga is set up. In a cell to its left is enshrined an image of Pārvatī, probably of the Vijayanagar period. In another cell to the right is set up an image of Shaṇmukha which appears to be of the Chōla period, probably brought from the disappeared Arkēśvara temple. The images of Sūrya-Nārāyaṇa, Gaṇeśa, Bhairava and Vīrabhadra set up against the walls inside the temple seem also to have been brought from the Arkēśvara temple. The image of the Nandi bull in front of the shrine reminds us of the one at Narasamangala in the Mysore District, though it is not as fine.

ARKĒŚVARA TEMPLE.

The old temple of Arkēśvara near the tank of the village is no longer in existence. The present temple near the spot seems to belong to the 14th century. The original temple seems to have faced south as indicated by the uyyāle-kamba.

History and general description.

The present structure faces east and consists of an empty garbhagṛīha, a double vestibule (of which the inner ankaṇa is closed and the outer one is open) and a navaraṅga with a now disappeared porch. The basement cornices on which the outer walls are raised are similar to those met with in the construction of the mukhamāṇḍapa of the Vijayēndra temple. The pillars inside the navaraṅga are all Dravidian with the cubical, octagonal and sixteen-fluted mouldings. On their cubical mouldings appear the figures of various gods, devotees, etc., like Gaṇeśa, Kaṇṇappa, linga and lady, Umāmaheśvara, Purushamṛiga, Vidyādhari, etc. The ceilings of the navaraṅga are arranged svastika-wise as at Kaivāra, Kuruḍumale and Maṭrivāla. This supports the view that the temple is of the 14th century.

By the side of the temple is a recent structure in which are enshrined some old sculptures : e.g., the Sōmēśvara liṅga, the images of the Saptamāṭrikas, the image of Bhairava and Viṇādhāri Virabhadra. These images appear to belong to the Chōla times. Among them the image of Vaishṇavī has a human-faced and bird-bodied Garuḍa which is rather peculiar. (Pl. IV, 2).

OTHER TEMPLES IN THE VILLAGE.

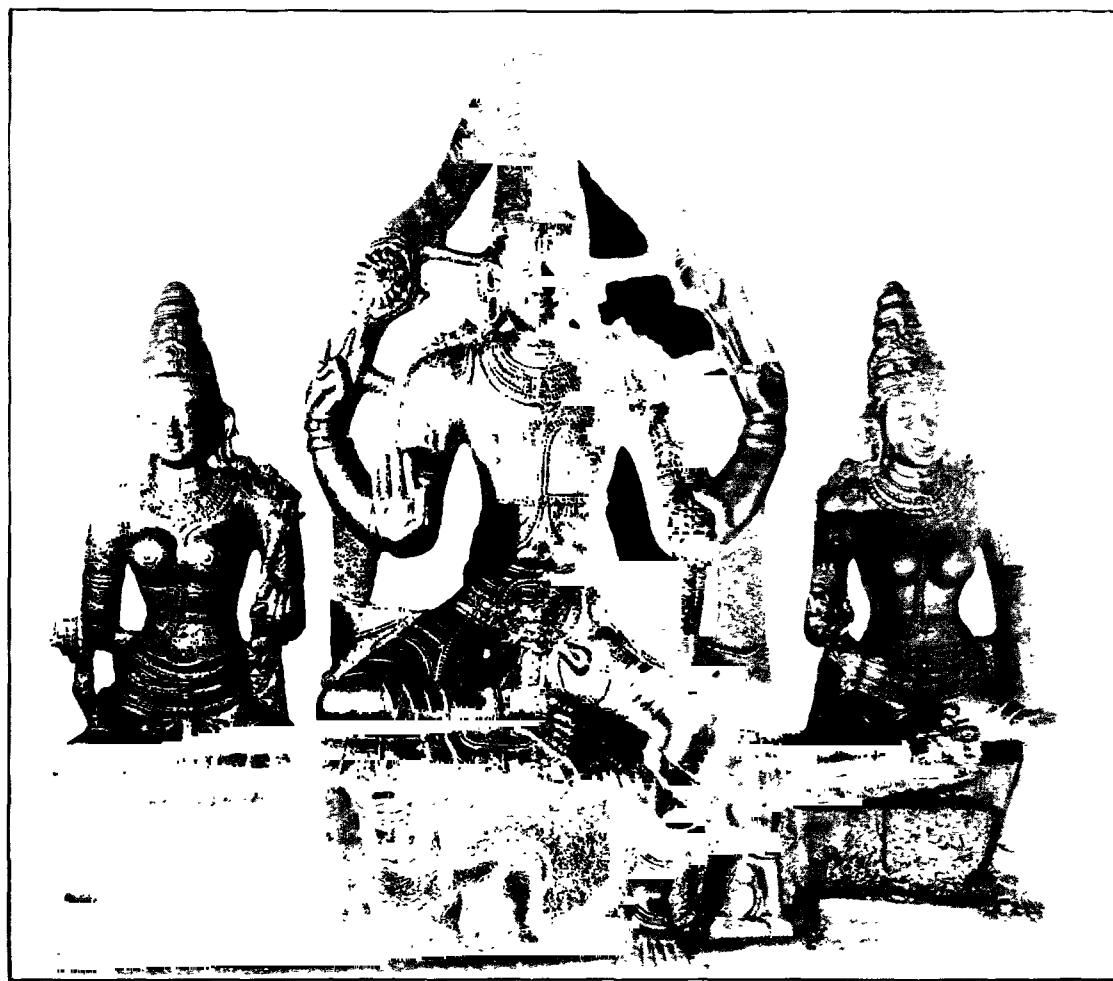
There are two Hanumān temples in the village of which the one to the south-west of the Vijayēndra temple is a Dravidian structure

Hanuman temple. enshrining a colossal relief figure of Āñjanēya, about 12' high, in the striking attitude. The figure is represented as treading on Akshayakumāra and shows good workmanship. It is possible that the figure belongs to the 16th century.

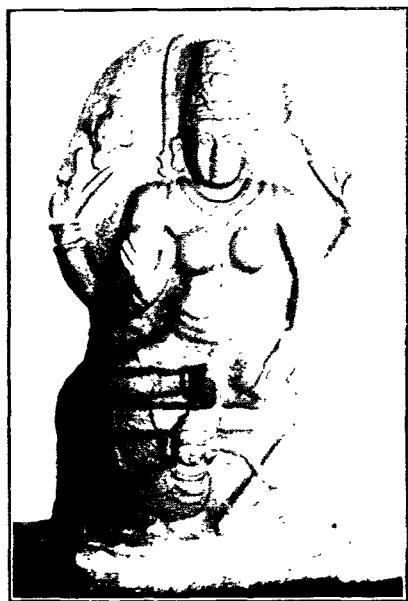
The Dharmadēva temple standing a little distance to the south of the Vijayēndra temple is a modern structure of no architectural importance. It contains several painted wooden images. It is said that the Karaga festival is celebrated in the temple once a year.

Madivala.

Situation. Maṭrivāla is a village situated about half a mile to the south-west of Kyāsamballi which is the headquarters of a hobli in the Bowringpet Taluk of the Kolar District. During the period of the Chōla governor Ilavañji Vāsudēvarāya (13th century) it



1. VITAYENDRASWAMI AND HIS CONSORTS, VITAYENDRA TEMPLE, BETAMANGALA (p. 47)



2. VAISHNAVI, ARKESVARA TEMPLE,
BETAMANGALA (p. 48).



3. BHAVANJI VASUDEVARAYA,
SVAYAMBHUVELWARA
TEMPLE, MADIVALA (p. 52).



4. BHAIKAVA ('DAKSHINAMURTHI'),
SOMESWARA TEMPLE,
HUNGUNDA (p. 59).

belonged to the Muļuvāyi kingdom in Ilavañji-nādu of the Nigarili Sōlamandalam. The chief temple at the place is that of Svayambhuvēśvara which is an ornate structure built in many respects like the Sōmēśvara temple at Kurudumale.

SVAYAMBHUVĒŚVARA TEMPLE.

Of the many inscriptions engraved on the walls, basement cornices and pillars of the temple, the earliest, namely, Bowringpet 35 (*f*) has

History. been ascribed to c. 1200 A.D. though it does not in fact mention any date. The earliest inscription that gives a

date is Bowringpet 35 (*b*) of 1-28 A.D. which is to be found on the right side of the main doorway of the temple. It says that during the rule of Kuttāḍun Dēvan, son of Jayāṅgonda Śōla Ilavañjiya Rāyan *alias* Mārālāvān, two servants of the ruler made certain grants to the god. Thus the construction of the temple and the consecration of the liṅga are not mentioned in any of the earliest dated inscriptions. In the absence of such inscriptions therefore we may ascribe the temple to the period of Ilavañji Rāya, grandfather of Ilavañji Vāsudēva Rāya, the builder of the Sōmēśvara temple at Kurudumale. In the workmanship of the outer walls, the cornices, the pillars and pilasters, there is so close a resemblance between this temple and the Sōmēśvara temple at Kurudumale that it is very likely that Ilavañji Vāsudēva Rāya followed the architectural traditions current during his grandfather's days while building the Sōmēśvara temple at Kurudumale. Some of the architectural features met with in the temples of South Mysore as, for instance, the one at Rāghavāpura, are also to be found here.

Constructed in about 1200 A. D. the Svayambhuvēśvara temple belonging to the Kēśavan-palīam of Ilavañji-nādu continued to be endowed with grants during the late Hoysala and Vijayanagar periods. Grants of land at the time of the Hoysala king Rāmanātha are mentioned in the inscriptions Nos. Bowringpet 23, 25, 27, 33, etc. A gift made to the temple at the time of the Vijayanagar king Mallikārjuna-mahārāya is mentioned in inscription No. Bowringpet 18. Another gift made during the period of Virūpāksha (1472 A.D.) is mentioned in Bowringpet 19.

The temple faces east and consists of a garbhagṛīha, a double vestibule (of which the inner ankaṇa is closed and the outer one open),

General description. and a navaraṅga having in its central ankaṇa four Dravidian pillars (Pl. VI, 1). All round the temple runs a pillared verandah which unfortunately has in many places collapsed and in others disappeared completely. In front of the temple there is a mahādvāra having a porch on the inner side and another porch on the outer side. The inner porch is borne on four pillars which, however, are different from those met with in the

Porches of mahadvara. Kurudumale group of temples. Each of these pillars rises on a square base and has a sixteen-fluted shaft surmounted

by indented cornice mouldings ornamented with hanging rudrāksha beads below them. At the base of the shaft is a vertical band of flutes while above the cornice mouldings already mentioned appears a vase moulding which is surmounted by what seems to be a trident or the 'Triratna' symbol. Above the vase appears a wheel moulding ornamented by vertical flutes. The abacus is square and is carved with the lotus design on its undersurface. The base of each pillar has its four faces carved with low relief figures. Among the figures, there are an eight-handed dancing Śiva, an eight-handed standing Ardhanārīśvara, a seated devotee and a seated four-handed Gaṇapati.

The pillars of the outer porch of the mahādvāra are Dravidian in style with cubical and eight-sided mouldings. The capitals of these pillars have the imitation ribbed ornamentation. The pillars of the cloistered prākāra are all plain having each a cubical base, an eight-sided shaft and another cubical moulding resembling the base. It is not known when the cloistered prākāra was constructed. Possibly the mahādvāra and the prākāra were both built during the 14th century.

The tall pillar in front of the temple and the four-pillared Nandi pavilion are perhaps the contributions of the Vijayanagar period. Similarly the low-roofed plain structure enshrining a rude image of Pārvatī may have also been the contribution of the Vijayanagar or even later period.

The main temple which consists, as already stated, of a garbhagṛīha, a double vestibule and a navarāṅga has been raised on a basement consisting of five cornices as follows:—

- (1) A cornice bearing the lotus ornamentation.
- (2) A square cornice.
- (3) An octagonal cornice with an inner cornice, above and below, bearing the lotus design.
- (4) Square with an inner cornice of plain pilasters below and above.
- (5) Square with lotus ornamentation below.

These cornices run uniformly all round the temple.

The outer walls (Pl. II, 4) are relieved by right-angled, eight-sided and turreted round pilasters. The round pilasters issue out of kalaśas. There are also on the outer walls broad and empty niches bearing turrets. These turrets are boat-shaped and surmount an eaves-shaped cornice moulding relieved at intervals by kīrtimukhas and bearing a frieze of sea-horses above it. In the middle of each boat-shaped turret is a kīrtimukha arch having under it sometimes a seated lion (south-east, south), a dancing figure (north-east, north), a seated figure with folded hands (north) and mostly the figure of seated Gaṇeśa. The figure of Gaṇeśa appears also on the turrets borne by the round pilasters issuing out of kalaśas. All the pilasters

Outer walls.

are decorated above their shafts with the loaf- and biscuit-shaped mouldings and are surmounted by capitals having plantain bud hangings as at Kaivāra and elsewhere in the mediæval eastern school of Mysore sculpture. The cornices, the pilasters, the turrets and the capitals together with the vertical designs appearing here and there on the square base of the pilasters and on either side of the kalaśas heighten the effect of light and shade forming the main feature of the ornamentation of this temple.

The navaraṅga has two niches on its eastern outer wall and three on its southern and northern outer walls. The sukhānāsi has one niche on the south outer wall and another on its northern outer wall. The garbhagṛīha has a niche on its south wall, another on its north wall and a third on its west wall.

The eaves are sharp and boat-shaped and run uniformly all round the temple.

Eaves. They are relieved at intervals by kīrtimukha ornamentation embellished on either side with variegated creeper and scroll work and enshrining figures of human heads mostly

and sometimes those of differently shaped lotuses, of swans, Gaṇeśa, liṅga, Nandi, turreted small niches, Yōgā-Narasimha, kalāsa, etc.

Above the eaves runs all round the temple a frieze of sea-horses. The temple has no parapet. The tower which is of brick and mortar

Tower. does not appear to be very late in date, though it is difficult to believe that it is of the same date as the temple. Tentatively we may assign it to the fifteenth century. It consists of a tier of boat-shaped and square-shaped turrets on which rises an eaves-shaped cornice surmounted by a large square-shaped and high necked āmālaka with the figures of Yakshas (resembling Atlantes) and seated images of Śiva (south), Narasimha (west), Brahma (north) and Śiva (?east) on the facades. The cornice above the first tier has at the corners seated figures of bulls.

The jambs of the navaraṅga doorway have vertical bands ornamented with lotus, scroll and creeper. These bands are carried over the

Navaranga. lintel also. In the middle of the lintel is the representation of a kīrtimukha. The navaraṅga hall is large, being about

25 ft. square. The ceilings consist of plain slabs and are divided by beams, as at the Sōmēśvara temple, Kurudūmala, into four compartments only, being arranged svastikewise round the central ankaṇa. Thus the east and south-east ankaṇas have one ceiling, the south and south-west have another, the west and north-west have a third and the north and the north-east have a fourth. The central ceiling is deep and large and raised on two sets of corner stones having, like the central slab of the ceiling, relief carvings of lotuses inset in squares on their undersurfaces.

The navaraṅga pillars and pilasters are all Dravidian in type as at Kurudūmala and elsewhere and have the cubical, the eight-sided and the sixteen-fluted mouldings

on the shafts. Their capitals are provided with plantain bud hangings. On the cubical mouldings of the pillars appear the relief figures of the following:—

Lingas with lady worshippers; Mārkaṇḍeya and the linga; Bēḍar Kaṇṇappa and the linga; Uṇamahēśvara, Viṣhṇu, Nandi, cow and linga, a sage, wheeling acrobats, seated lion, four-handed Gaṇeśa standing, ridden horse, ridden elephant, dancing figures, marching lion, wrestlers (north-west pillar), dancing Gaṇeśa, seated Lakshmi, Shaṇmukha riding a peacock but having only one head, Vālī and Sugrīva fighting, Śrinivāsa, etc.

The cubical mouldings of the pillars on either side of the outer open vestibule are carved with the figures of Gaṇeśa, Vēṇugōpāla, Mahishāsuramardini (in the Chōla style), an elephant attacked by a lion, etc.

Vestibules and garbhagriha. The doorway of the inner vestibule has the creeper and floral ornamentation on the jambs and an eaves-shaped cornice above the lintel. The ceiling of the inner vestibule has the representation of a padma inset in a circle. The doorway of the garbhagriha has pilasters on either side whose eight-sided shafts rise on cubical bases ornamented with scroll work as in the case of the pilasters on the outer walls of the temple. The ceiling of the garbhagriha is raised on two sets of corner stones and has the carving of a padma in the centre. The main linga of the temple is about 2 feet high.

In the outer vestibule of the temple are kept the stone images of Bhairava, and Dakshināmūrti. Both these images show a vigorous attitude though they are carved of hard granite. They are both relief figures and belong, in all probability, to some older temple. They appear to hail from the Chōla times. In the navaraṅga are kept the following images:—

1. A lady devotee standing with folded hands.
2. Another lady devotee ornamented with rudrāksha necklace and armlets and wristlets. She is seated in padmāsana and in the attitude of dhyāna holding a rudrāksha garland in her hands.
3. A good standing figure of a chief looking very much like the image of Ilavañji Vāsudēva Rāya at Kurudumale and Āvanī. He is bearded and has his hands folded. Perhaps it is another image of Vāsudēva Rāya himself. His wife and daughter are said in the inscriptions to have endowed the temple with grants.
4. A seated male figure with rudrāksha garlands like No. 2 above.
5. Image of a two-handed and standing lady with her right hand in the abhaya-mudrā and her left hand placed on her kāṭi. She wears her loin cloth like a *daṇḍī* and on the garment the folds are boldly shown. Her breasts are bare. She wears necklaces, armlets and wristlets as also

ear-pendants. The figure is in high relief and about $1\frac{1}{2}$ feet in height. It appears to have been brought from elsewhere and looks very much older than the temple. It is not known whom it represents.

6. Dancing figure of a two-handed lady. There is a male figure to her right and a boar-faced anthropoid figure to her left. On either side below her are the figures of the sun (right) and boar (left). Perhaps it is a figure of dancing Durgā (?). This image too seems to have been brought from elsewhere and looks older than the temple.

7. A seated Gaṇeśa—rude.

The tall pillar in front of the temple is about 40 feet high and tapering. Its eight-sided shaft rises on a cubical base. Above the shaft

Pillar in front of temple. is an octagonal ribbed band surmounted by the vase and wheel mouldings. The abacus has floral ornamentation on its undersurface.

PĀRVATI TEMPLE.

The Pārvatī temple stands to the north of the northern kaisāle of the Svayambhu-vēśvara temple. It is a structure of very late times containing what appears to be a late Vijayanagar period image of Pārvatī, about $2\frac{1}{2}$ feet high, in the main cell. She holds abhaya, padma, padma and dāna. The temple consist of a garbhagṛīha, a vestibule and a navaraṅga. In the central ankaṇa of the navaraṅga the four pillars are Dravidian having the usual cubical and eight-sided mouldings.

KUMĀRA SHRINE.

The shrine of Kumāra stands to the south of the Pārvatī temple. It is also a structure of very late times and consists of a garbhagṛīha and a vestibule only. The main image is a rude relief figure, about 2' high. It is four-handed and holds abhaya, dagger or Śakti, mṛiga and katī. It rides a peacock.

OUTER PRĀKĀRA.

The area comprising the main temple, its prākāra and mahādvāra, the Pārvatī and other temples as also the pillar in front of the main temple has been enclosed in a large outer prākāra which is now in ruins. In the north-east corner of this area is a pond provided with stone steps.

GANGAMMĀ SHRINE.

To the north-east of the Īśvara temple is a small late structure enshrining a *yantrakallu* called Gangammā by the villagers. Above the shrine is built, in brick and mortar, a tower which, in its appearance, resembles a North Indian tower.

Ramasagara.

VENKAṬARAMANA TEMPLE.

Rāmasāgara is a village situated about five miles to the south-east of Bētamaṅgala. The name of the Venkaṭaramana temple at the place is wrongly given as that of Chennakēśava in the Epigraphia Carnatica, Kolar District, while editing the inscription No. Bowringpet 12.

The outer walls of the garbhagṛīha and vestibule seem structurally to have been constructed in two different periods. Up to half of their present height their character suggests that they were put up some time during the 14th century. The rest of these compartments as also the navaraṅga appear to have been constructed during the 15th century. The original outer walls are relieved by right-angled and eight-sided pilasters having cubical bases.

History and general description. The main image in the garbhagṛīha is that of the god Śrīnivāsa holding abhaya, chakra, śankha and kaṭi. There is no prabhāvali. Though the face of the image has good features, the drapery and other ornamentation are not so well worked as in the sculptures of the Hoysala period.

Images. Nor are the images of the consorts of the god well executed. There appears to be however some attempt to copy Hoysala models in the workmanship of the images. Hence it is possible to assign the original temple and its images to the 14th century. There is a Tamil inscription at the north-western corner of the temple which has been ascribed to the 14th century.

VĪRABHADRA TEMPLE.

The Vīrabhadra temple at Rāmasāgara is a structure belonging to the late Vijayanagar period. It consists of a garbhagṛīha enshrining a rude image of Vīrabhadra, about 4' high, a closed vestibule, a navaraṅga with thick Dravidian pillars and a one-ankaṇa porch. The outer walls are raised on a basement consisting of two plain cornices and are rid of all ornamentation except for an obscene group appearing on the east outer wall of the navaraṅga. The tower above the garbhagṛīha is of brick and mortar and belongs to the Pāllegār period.

IŚVARA TEMPLE.

The villagers call the god of this temple as Sōmēśvara. But in the Epigraphia Carnatica he is called Virūpāksha. In construction **General description.** the temple is exactly like the Vīrabhadra temple. The porch here is borne on Dravidian pillars.

The navaraṅga pillars are typically of the Vijayanagar period, having the cubical, the eight-sided and sixteen-fluted mouldings and capitals provided with plantain bud hangings. On the **Navaranga.** cubical mouldings of the pillars appear the reliefo figures of Kaumārī, Sūrya, Durgā, an elephant pulling out a man, a figure in the attitude of cutting something with his dagger, a sage riding on a matsya, Gaṇeśa, seated lion, purushamṛiga, Tāṇḍavēśvara, Bālakṛishna, Kṛishṇa and the Gōpis (naked), Vēṇugōpāla, a man worshipping the linga, Kāliya-mardana, long-trunked yāli, Durgā, a hunch-backed person standing with a staff (elsewhere identified as Sugatūr Tamme Gauḍa), Iśvara on Nandi, Chandikēśa, rearing lion, Vīrabhadra, dancing Yakshas, Bēdar Kaṇṇappa, Yaksha musicians, a lady archer, dancing ladies, etc.

The ceilings of the navaraṅga are plain. Among the images kept in the navaraṅga the following may be mentioned: Gaṇeśa, Durgā, Bhairava, Brāhmī, Vārāhī, Māhēśvarī, Indrāṇī and Vaishṇavī. The respective vehicles of the goddesses are carved on the pedestals. Vārāhī has the buffalo for her vehicle.

In the inner vestibule is the image of a standing Pārvatī, about $2\frac{1}{2}$ ' high. The **Main cell.** linga in the main cell is also about $2\frac{1}{2}$ ' high. A Nandi of hard stone but well worked is placed in the front porch of the temple facing the linga.

OTHER MONUMENTS.

To the north-west of the Vīrabhadra temple is a small shrine consisting of two chambers of which the inner one enshrines a small image **Bhadrakali.** of Bhadrakālī, about $2\frac{1}{2}$ ' high including its pedestal. The image is four-handed and holds trident, paraśu, damaru and kapāla. Since it is mutilated, it is not worshipped.

A tall pillar, about 24' high, stands on a plain platform at a distance of about 50 yards to the east of the Vīrabhadra temple. At some distance to the north-east of the pillar is an uyyale-kamṭa. **Pillars.** Nearby is a small pillar, about 5' high, which terminates in the form of a lotus bud. The people worship it as Māraṇmā. On the east face of the shaft of the pillar is the representation of a human head wearing a tiara.

To the east of the temples is a large tank called Bukka-sāgara. It is mentioned in the inscription No. Bowringpet 13 and belongs to the time of the Vijayanagar king Dēvarāya. May it be that the tank was constructed during the time of Bukka?

Tank.

PĀTĀLAMMĀ TEMPLE.

This is a rude structure of plain pillars and mud walls and consists of just one cell with a manṭapa in front. In the cell is enshrined a seated image of Pātālāmmā on a horse pedestal. The horse is fully caparisoned. The goddess holds abbaya, trident, lotus and kapāla. Above her tiara is the representation of a five-hooded cobra. The image appears to hail from about the fourteenth century.

The image.

TIRUPATI GANGAMMĀ TEMPLE.

This is a recent structure and enshrines a very rude image of no artistic merit. The temple consists of a single cell. The goddess is called Tirupati Gangammā by the villagers.

Hunkundapatna.

Hunkundapatna is a roadside village on the Kōlār-Bētamaṅgala road. It is situated at a distance of about 8 miles to the north-west of Bētamaṅgala and about 11 miles south-east of Kōlār. The surroundings present the view of a very craggy country full of huge rocky boulders lying here and there and particularly in the west, south-west and south directions.

Situation.

About half a mile directly to the south of the village lies conspicuously a tor with a smaller boulder perched upon it (Pl. VII, 3). The tor is locally called the Sita-gudda and the legend goes that during the southern wanderings of the hero of the Rāmāyaṇa Sītā used to take her seat on this boulder.

Legend.

At the time of the Sankrānti festival a *jātra* is held here every year and is said to be well attended by people. A story is told that during the time of Pūrniah a certain Āli was residing here and that he was engaged in several battles with one Sōmappa. It is also said that this Āli was giving great trouble particularly to the young girls of the neighbourhood.

Tradition.

To the west and north-west of Sīta-guḍḍa there is a wide strip of land, now under cultivation, which abounds in varied ancient pottery (Pl. VII, 4). In the south-west direction of the tor there are the remains of a stone and mud fort wall which appears

Ancient site. to belong to the late Vijayanagar period. Beyond the fort wall and in the south-west and north-west directions the fields are bounded by rocky boulders. These fields mark the site of an ancient town which appears to have been existing in the early centuries of the Christian era as can be judged from the different types of potsherds collected during an overground survey. The painted potsherds collected on the site are of the following description :—

1. Red and polished outside ;
2. Red and polished outside and black and polished inside ;
3. Red and black on the outside and plain inside ;
4. Do with polished black inside ;
5. Tan-coloured and polished on the outside and plain on the inside ;
6. Do with polished black on the inside ;
7. Incised ornamentation on the outer surface consisting of several linear and wedge-shaped designs ;
8. Rope designs in relief on the outside.

Besides the potsherds of the above description, there were collected a large number of black spouts, plenty of iron slag pieces, shell bangle pieces, pottery spindle whorls, etc. Brick fragments are also to be found here and there on the site. Among the varied pottery collected there was none which had geometrical designs painted on it in light white as on the specimens found both at Chandravalli and Bramhagiri. It is possible to compare the site with the Śātavāhana layers at Chandravalli.

The remains of the fort wall consist of bastions, walls and parapets. Inside the area of the fort there are many stone foundations of houses.

Among other antiquities noticed on the site may be mentioned a hard stone image of Nandi and a mutilated figure of a standing four-handed Sūrya. The latter appears to date from about the 12th century.

There is also reason to believe that the surroundings of Hunkundapaṭṇa may contain vestiges even preceding the Śātavāhana period.

Prehistoric antiquity. To the west of Sīta-guḍḍa there are several cave shelters which, besides yielding potsherds of the Śātavāhana period, seem to have been the dwelling places of prehistoric man. About ten yards in front of the Sīta-guḍḍa cave was picked up a somewhat broken but highly polished neolith. Near the find spot of the neolith there is a boulder with about half a dozen cuplike depressions on its upper surface. Each depression is about 5" deep and more than a foot in diameter.

VĒNUGŌPĀLA TEMPLE.

The Vēnugōpāla temple inside the village is a structure barely appearing to be a century old. It faces west and consists of brick and mortar outer walls and square pillars in the navaraṅga. The old image of Vēnugōpāla is not worshipped now but is kept in the navaraṅga. The present image in worship is said to have been sculptured at Āvaṇi about 25 years ago. The temple does not call for any special remark.

Hungunda.

The village of Hungunda is situated about two miles to the south-west of Hunkundapaṭṇa. It appears to be a place of great antiquity.

Prehistoric cromlechs. About half a mile to the north of the village there is a wide strip of land, mostly under cultivation now, which is full of prehistoric cromlechs similar to those discovered near the Kolar Gold Fields (Pl. III, 2). Many of these cromlechs have been deprived of their rings of stones on the surface by the ignorant villagers. There are still several which are remaining intact. Their average diameter is about 15 to 20 feet. The boulders forming the rings on the surface are even larger here than those met with near the Kolar Gold Fields. The occurrence of these cromlechs coupled with the fact that in the neighbourhood are to be found traces of ancient gold mining, suggests that the authors of the cromlechs were perhaps prehistoric miners. This fact is supported by the name the village bears. In the Tamil inscriptions near the Sōmēśvara temple the name Porkundam is mentioned. Porkundam means golden hill and is perhaps the Tamil rendering of the Kannada word Honkunda. In several parts of the ancient site large quantities of what are called gold husks are said to be found even now.

During the historical period also Hungunda seems to have been an important place. Its situation in a valley surrounded by rocky

Historical period. boulders afforded the place a natural means of defence.

We learn from the inscriptions that various battles were fought near the place during the ninth and tenth centuries. There are many vīragals of the Noḷamba period to the south-east of the village.

Near the place where the inscriptions are found is a mound called Dimāladiṇe which is very ashy. The mound is extensive and indicates perhaps the site where in olden days gold was extracted. Nearby is to be traced an ancient site bestrewn with potsherds similar in character to those found near Hunkundapatna. On the surface we can see old painted and polished pots sticking out of the earth.

Among the inscriptions there is a peculiar Siḍigallu on which are represented the figure of Gaja-Lakṣmī, several symbols like the chatra, dīpa, sun, crescent, etc., a figure of Durgā, a horse with a tōrana behind, the severed head of a person above the horse, a person with drawn sword, etc.

SOMĒŚVARA TEMPLE.

The Sōmēśvara temple is situated on the hill to the west of the ancient site of the **History.** Dimāla-dīpne at Hungunda. The structure seems to hail from about the Chōla period, though the earliest inscription mentioning the temple is dated in 1280 A.D.

Description. It consists of a garbhagṛīha, a vestibule and a nāvaraṅga in whose central ankaṇa there are four cylindrical pillars rising on square bases. The nāvaraṅga has a doorway on the south and another on the north. Structurally the nāvaraṅga seems to be a later addition or an after-thought since its outer basement cornices do not correspond with those of the garbhagṛīha and vestibule and since its outer walls are of brick and mortar while those of the garbhagṛīha and vestibule are of stone. But the four central pillars of the nāvaraṅga are unmistakably of the Chōla type as also the Nandi. Perhaps, as at Hale-Ālūr in the Mysore District, there was here a Nandi pavilion originally open in front of the temple and subsequently the present nāvaraṅga was built so as to include this pavilion.

The outer walls of the garbhagṛīha and vestibule which are relieved by thin right-angled pilasters are raised on a basement consisting of two cornices of which one is octagonal and the other square. The eaves have a sharp curve and are ornamented with kīrtimukhas at intervals on their front face.

In the nāvaraṅga are kept the figures of Nandi, Gaṇeśa, Viśrabhadra and Sūrya-Nārāyaṇa. The images of Nandi and Gaṇeśa are of course of the Chōla period.

The central ceiling of the nāvaraṅga has the figure of a padma in relief.

The doorway of the vestibule has its jambs ornamented with creeper, scroll and bead work. This ornamentation is carried over the lintel also. On either side of the doorway there is in the wall a creeper-bearing kalaśa as at the Aruṇāchaleśvara temple at Nandi. Inside the vestibule is kept a beautiful relief figure of a seated Bhairava (or Dakṣiṇāmūrti ?) (pl. IV, 4). It is a very forceful figure in bold relief with dishevelled hair and canine teeth. Seated in padmāsana the figure holds in its four hands the following attributes: abhaya, damaru, snake and kapāla. There is sarpa coiling round the figure like the yajñōpavīta and the image wears nāgābharaṇa.

The liṅga in the main cell is about 3' in height including the pedestal and is round-topped. It is worked of hard black stone.

That the temple belongs to the Chōla period is gathered by the circumstance that a Chōla copper coin was picked up near it during the time of inspection.

To the north-west of the temple are several natural caves which are worthy of detailed examination for any prehistoric remains that they may contain.

CHAUDĒŚVARĪ TEMPLE.

The temple of Chaudēśvarī is situated about a hundred and fifty yards to the east of the village. The structure seems to be of the Pāllegār period and to have been renovated in recent times. It consists of a garbhagṛīha and a front maṇṭapa only which are both in very ruinous condition.

Inside the garbhagṛīha there are independent images of the Saptamātrikas attended by Vīrabhadra and Gaṇeśa which are all very probably of the Chōla times. They are all in bold relief and in the seated posture on a long pedestal of recent times. They are as under:—

1. Vīṇādhāri Vīrabhadra facing north with a two-handed lady attendant seated beside him.
2. Brāhmī facing east.
3. Kaumārī do
4. Vaishṇavī do
5. Vārāhī do
6. Indrāṇī do
7. Chāmuṇḍā called Chaudēśvarī facing east.
8. Gaṇeśa facing south (rather small in size).

No. 7 Chāmuṇḍā is the principal deity worshipped in the temple. It is larger in size than any other image in the group. It is about 3' high and is eight-handed holding trident, dagger, sword, ḍamaru, ankuśa, bow, buckler and kapāla. She wears a garland of skulls and a skull-headed kirīṭa. She has canine teeth and flames are represented as darting from behind her head. The demon Mahisha whom she spears has fallen prostrate on the ground. The drapery of the goddess is well worked and the features of the body have a general forceful expression.

Markandesvara Betta.

(Near Vakkalēri).

MĀRKĀNDĒYA TEMPLE.

(Pl. VI, 2).

About two miles to the south-east of Vakkalēri, a village in the Kōlār Taluk, there is a hill known as Mārkandēśvara Betṭa which is noted for the large temple of Mārkandēya that has been built on its summit (Pl. VIII, 2). The structure is typically Dravidian in style and has almost all the appurtenant compartments of a South Indian temple except a huge gōpura above the mahādvāra.

Situation.

History. It is a pity that there is no lithic record or other evidence to indicate the date of its construction, though the temple is large. We have therefore to depend primarily on architectural evidence to deduce its history by stages. The conclusions suggested here are thus tentative only and stand to be corroborated by some future discovery of inscriptional or other evidence.

Structurally the garbhagṛīha and vestibule form a distinct group and seem to have been constructed during the 14th century as indicated by the outer basement cornices which correspond to those met with at the Vidyā Śankara temple at Śringēri. The navarāṅga with its different basement cornices and outer walls forms the second group and may have been built during the 15th century. The third group which may have been added during the latter part of the 15th century consists of the mukhamanṭapa, the wide porch of the temple with its long flowing 'S'-shaped eaves, the kalyāṇamanṭapa to the north-east of the temple, the Virabhadra shrine to the south of the mukhamanṭapa with its surrounding pillared verandah and its front porch with pillars as at the porch at Kaivāra, the Nandimanṭapa, the Bali-pīṭha and the Vasanta-manṭapa. The fourth stage of addition which seems to have been made during the early part of the 16th century appears to consist of the māhādvāra and the lamp pillar only; while the fifth stage which perhaps is to be dated in the latter part of the 16th century seems to consist of the prākāra with its pillared verandah on the inside, the pillared verandah round the garbhagṛīha, vestibule and navarāṅga and the Saptamāṭrika and Gaṇeśa shrines to the south and south-west of the main temple. The shrines of Kumāra (west), of Pārvatī (north-west), of Chāṇḍikēśa and Viṣhṇu, called Venkaṭaramaṇa (north) and of Kālabhairava (north-east) belong to the last group and are attributable to the early part of the 17th century, while the walling up of the opening in the north-west of the mukhamanṭapa and the provision of doors and windows here and there in the temple are of recent days. The brick and mortar tower above the garbhagṛīha and the Gaṇapati shrine may belong to the 17th century.

The basement cornices of the garbhagṛīha and vestibule have the following mouldings: (1) lotus; (2) rope band as at Śringēri;

General description. (3) square; and (4) square with lotus. The outer walls are relieved by dwarfish, right-angled pilasters, pilaster-bearing kalaśas with creepers and turreted niches. The turrets are boat-shaped and are surmounted by a row of finials and rise on eaves-shaped cornices. Inside the niches there are the relief figures of:—

Garbhagṛīha and vestibule.

- South.*—(1) dancing four-handed Gaṇapati;
 (2) four-handed Brahma;

West.—(3) Janārdana with abhaya, chakra, śankha and gadā;

North.—(4) Śiva; and

(5) Sūrya.

Below the eaves there is a frieze of lotus moulding. The eaves are sharp and are relieved by kīrtimukha ornamentation at intervals on their surface. The brick and mortar tower is unimportant. The linga inside the garbhagṛīha is of black stone. The ceilings of the garbhagṛīha and vestibule are plain.

Like the garbhagṛīha, the navaraṅga is square in plan. The outer walls are plain and consist of oblong stone slabs which are well dressed

Navaranga. and set on edges. The basement consists of three cornices as follows:—(1) square, (2) sixteen-fluted and (3) eaves-shaped with leaf ornamentation and kīrtimukha arches and seated lions at intervals.

The mukhamanṭapa which appears to have been built in imitation of the navaraṅga so far as its basement, walls and pilasters are concerned, has a doorway on the east and another on the south. On either side of each doorway there are vertical panels of figure sculptures among which may be mentioned the figure of a two-handed person (identified by the late R. Narasimbachar elsewhere as that of Sugatūr Tamme Gauda—M.A.R. 1919, p. 5) leaning on staff and wearing cloak to the right side of the south doorway. On either side of the doorways appear the beaded and scroll ornamentation and on the lintels are carved the figures of Gopālakṛishṇa.

The mukhamanṭapa is an oblong hall consisting of 18 aṅkāṇas and appears originally to have had a passage in the north-western corner. The ceilings are all flat excepting only the central one which bears a padma relievo inset in a square. The pillars of the hall are Dravidian in style with cubical, eight-sided and sixteen-sided mouldings. Their capitals have the plantain bud hangings. Above the pillars of the central square the beams have on their inner faces interesting sculptures of dancing Yakshas, moving two-handed figures, two swans with their necks interlocked and floral work. On the cubical mouldings of the pillars appear the relievo figures of gods, etc., among which may be mentioned Ganapati, Śiva, Brahma, dancing figures, Yōgānarasimha, Vīrabhadra, rearing and seated lions, anthropoid Gāndabhrūṇḍa, Ugra-Narasimha, Kṛishṇa and the Gopīs, Gajāsuramardana, a royal couple, a Siddha (with the legend Bāla-Siddhaya-Dēva), ladies engaged in kōlāṭa, etc.

That the mukhamanṭapa is a later addition or at least an after-thought is indicated by the pilasters set up against the east wall of the navaranga.

To the right of the navaraṅga doorway is sculptured on the wall the relievo figure of a peacock with a cobra in its beak and above it is another figure representing fish. The navaraṅga doorway is guarded by the images of Śaiva dvārapālas. On the

Navaranga.

jambs are carved vertical panels of figure sculpture. There are also to be found the usual beaded and scroll work on the jambs and lintel. A figure of Gaja-Lakshmi decorates the lintel. The ceilings of the navaraṅga are all flat excepting for the construction of a ventilator in the central square. The pillars are like those of the mukhamanṭapa with figure sculptures appearing on their cubical mouldings. Among these figures appear Gaṇḍabhērunda, a lady with parrot, monkey and cobra, Bhairava, Viśhū, scenes of Kṛishṇa-Hāla, bearded drummer, huntress, a vigorous elephant, a dancer with dishevelled hair, Hanumān, a two-handed figure with something in his hands, Vidyādhari, etc.

The basement cornices of the third group of structures consisting of the wide porch in front of the temple, the kalyāṇamantapa, etc.,

Porch. have a uniformity of design and consist of a square cornice, a plain pilastered inner cornice and an eaves-shaped cornice

ornamented with leaf designs and kīrtimukhas alternating. The pillars of the porch are all Dravidian in style and have figure-bearing cubical mouldings alternated by eight-sided mouldings and are surmounted by capitals provided with plantain bud hangings. Among the figures appearing on the cubical mouldings are to be found those of a linga, a huntress, Kālinga-mardana, Yōgānarasimha, monkey, Kōdāyala-Rāma, Śiva, elephant, and a two-handed person wearing a cloak (identified as Sugatūr Tamme Gauḍa).

Each of the two rows of pillars of the kalyāṇamantapa consists of four pillars having the usual figure-bearing cubical mouldings in

Kalyanamantapa and vasantamantapa. addition to the eight-sided mouldings. The figures appearing on the cubical mouldings are as usual and are similar to those appearing on other pillars at the temple. The Gaṇḍabhērunda appears here also. Among the pillars of the vasantamantapa those on the north side are composite. The smaller pillars are borne on seated lions and the larger ones have square bases and thirty-two-fluted shafts with circular ribbed bands and vase mouldings surmounted by loaf-shaped mouldings. On the cubical mouldings of the larger pillars appear, as on other pillars, reliefs of gods, devotees, etc. The capitals are provided with plantain bud hangings. The eaves of the vasantamantapa are similar to those of the porch. They are long and 'S'-shaped with deep flutes on the undersurface.

The outer walls of the Virabhadra shrine are relieved by plain right-angled pilasters bearing oblong brackets. Some of them have the

Virabhadra shrine. imitation ribbed ornamentation appearing on their brackets.

The eaves are sharp with mouldings suggestive of the kirtimukha appearing at intervals on their front face. The doorway of the shrine is designed like that of the mukhamanṭapa with the floral, the bead and medallion ornamentation. On the lintel is a relief padma with another padma appearing on the

undersurface of the lintel. The cell containing the Vīrabhadra image is oblong measuring 18' by 9'. In the middle of the shrine there is a beam poised on capitals having the plantain bud hangings issuing from the side walls. The image of Virabhadra, about 4' high, stands on a pedestal about 1 $\frac{3}{4}$ ' in height (pl. V, 3). The pedestal, the image and its tōraṇa are all carved of hard black stone. The god is four-handed holding sword, arrow, bow and shield. A small goat-headed attendant stands beside the god to the right with folded hands. The pedestal and the tōraṇa have been ornamented with padmas. The god stands under a kīrtimukha wearing kūriṭa on his head and moderate ornamentation on the body. He has canine teeth and his countenance is rather ferocious. The limbs are slim and the muscles are distinctly visible. The folds on the abdomen are boldly shown. On the whole the general appearance of the image leaves a good impression and suggests the influence of Hoysala sculptures on the one hand and that of the Dravidian on the other.

The pillars of the porch (Pl. V, 1 and 2) in front of the Vīrabhadra shrine generally

**Porch in front of the
Vīrabhadra shrine**

resemble those in the front porch of the Amaranārāyaṇa temple at Kaivāra in the Chintāmaṇi Taluk of the Kōlār District. But unlike those pillars these are carved of hard greyish

granite with a wealth of minute details of ornamentation and of figure sculpture displaying a pleasing combination of varied designs and mouldings, smaller pilasters, niches and turrets, fluted arches, kīrtimukhas and gracefully hanging creepers, Yakshas, lions and elephants, kalaśas and parrots and the figures of gods and devotees. Each pillar is differently wrought and is highly impressive in all its different compartments. All the pillars are provided with capitals of plantain bud hangings and remind us of the pillars in the kalyānamanṭapas at the Sōmēśvara temple, Kōlār, and the Bhōgaṇandīśvara temple at Nandi. The ceiling of the porch is square and divided into nine panels with Ummāmahēśvara riding on Nandi in the central panel and the figures of the Dikpālakas in the outer panels.

The mahādvāra of the temple is on the east side. It is about 20' high and raised on a basement consisting of two cornices, of which the

**Mahadvara and lamp-
pillar.**

upper one only is ornamented with the leaf, kīrtimukha and medallion designs. The walls are plain. The gateway which is about 15' high is furnished with two doorways, one

on the outer side and the other on the inner side. The jambs of these doorways are well sculptured with figures of dvārapālas on the outer side and those of 'Madonna' on the inner side. Above these figures rises on the jambs an ornamental creeper scroll in the convolutions of which are carved the figures of dancing damsels, drummers, Kālingamardana, peacock, Vidyādhari, Nandi, Bhaktas, sages, vigorous elephants, yālis, etc. The scroll work is carried on the lintel also. Gaja-Lakṣmī decorates the lintels of both the doorways. In addition to the scroll design, the jambs have the bead and medallion ornamentation. On the right jamb of the inner doorway is sculptured a

PLATE V

MARKANDEYA TEMPLE, MARKANDESVARA BETTA.



1 PILLARS OF THE PORCH IN FRONT OF VIRABHADRA SHRINE (p. 64).



2. ONE OF THE PILLARS OF THE FRONT PORCH IN FRONT OF VIRABHADRA SHRINE (p. 64).



3. VIRABHADRA (p. 64).

rearing lion on a rearing elephant. On the left jamb of the same doorway is sculptured an elephant-bodied and tiger-headed monster from whose floral tail issues a creeper scroll in the convolutions of which are carved the figures of a linga and an archer.

The outer prākāra with its long verandah on the inner side, the pillared verandah round the garbhagṛīha, vestibule and navaraṅga of the main

Prakara, pillared verandahs, Saptamatrika and Ganesa shrines. temple, and the Saptamātrika and Gaṇeśa shrines which all seem to belong structurally to one group, have been raised on a basement consisting of two cornice mouldings, one of

which is eaves-shaped and ornamented with the leaf and kīrtimukha designs. The pillars of these structures are shorter and Dravidian in style with the usual cubical and eight-sided mouldings. They are further slightly tapering. On the cubical mouldings appear the reliefo figures of gods, animals and devotees as on the other pillars of the temple. But the workmanship of these pillars is definitely inferior to that of the earlier pillars. Their capitals too are provided with plantain bud hangings, but these are rudely worked.

The Saptamātrika shrine consists of an oblong cell with a porch of four pillars in front facing the main temple. In the cell are enshrined the rude images of the Seven Holy Mothers with Viñādhāri Vīrabhadra to their right and Gaṇeśa to their left. They are all seated in a row on a platform.

The Gaṇeśa shrine faces east and is constructed to the south-west of the main temple. It consists of a square garbhagṛīha and a front open porch of four pillars. The image of Gaṇeśa is a well worked one and carved out of black stone. Including its pedestal, it is about 2' in height. The pedestal and the image are both carved with a good taste and belong, in style, to the period when the Vīrabhadra image was carved. But the cell containing Gaṇeśa is later.

The Shañmukha shrine consists of a square garbhagṛīha and has plain basement cornices and outer walls. The two pillars of its front porch have rearing lions on elephants. The image of Shañmukha in the cell rides on a peacock. The god has twelve hands and six heads. The images of his consorts stand on separate pedestals. In their workmanship these images seem to belong to the Vīrabhadra and Gaṇeśa group. It appears that these images were enshrined in this cell at a later date.

The Pārvatī shrine consists of a small square garbhagṛīha, a small square vestibule and a front porch of four figure-bearing Dravidian pillars. The image stands on a padma pedestal and is about 3' high. In her four hands the goddess holds abhaya, padma, padma and dāna. There is no tōraṇa. In workmanship the image seems to belong to the latter part of the 16th century. The outer walis of the shrine are like those of the Shañmukha shrine.

The Chaṇḍikēśa shrine which faces south consists of one cell with an image about a foot in height including the pedestal. The image **Chandikesa, Vishnu and Kalabhairava shrines.** is very rudely carved. The shrine is situated to the north-west of the main temple. The Vishṇu shrine consists of a small square cell and a porch borne on four figure-bearing Dravidian pillars. The outer walls of the shrine are plain. The god is called Venkataramaṇa and is four-handed holding abhaya, chakra, śankha and dāna. The image is about $2\frac{3}{4}'$ high including the pedestal. It has no prabhāvali. In workmanship it is much inferior to the images of Virabhadra and Gaṇeśa. The shrine of Kāla-Bhairava is designed like that of Vishṇu with a pillared porch in front and contains in its main cell an image of Bhairava, about $1\frac{1}{2}'$ high.

Sivarapatna.

SOMĒSVARA TEMPLE.

Sivārapaṭṇa is a place of great antiquity situated at a distance of about 5 miles to the south-west of Vakkalēri.

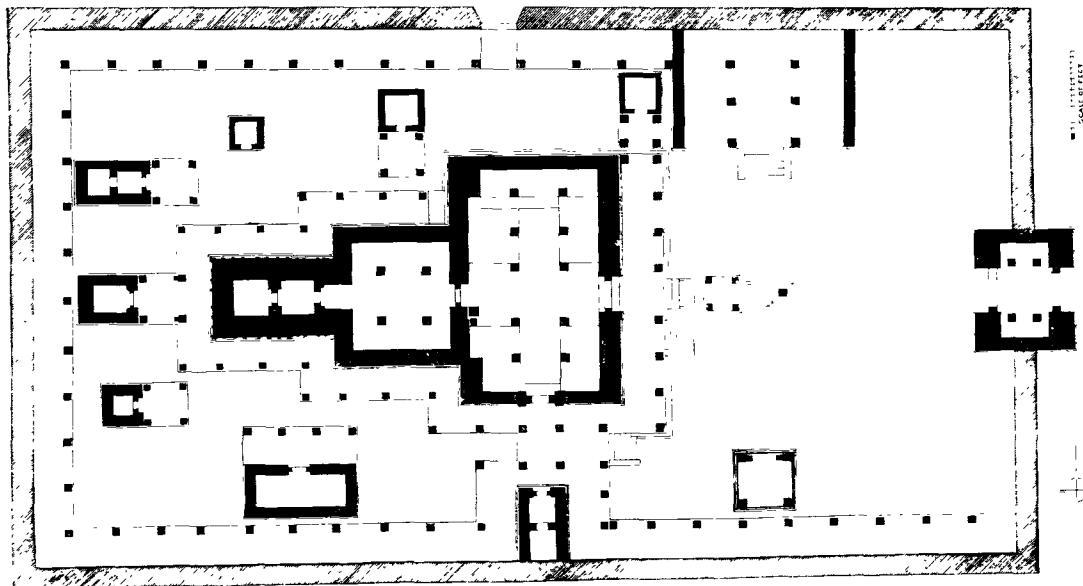
The Sōmēśvara temple at the place is an old structure dating perhaps from the Chōla times and consisting of a garbhagṛīha, a closed **General description.** vestibule and a navarāṅga with three additional open ankaṇas in front. The outer walls which are of brick and mortar and of modern date are dilapidated in several places and call for no special remark. The liṅga inside the garbhagṛīha is round-topped and thick, being about a foot or a little more in diameter. It is of black stone and is set up on a square pāṇipīṭha consisting of three cornices of which the middle one is octagonal. The liṅga and the pāṇipīṭha are about $2\frac{1}{2}'$ high together.

The ceiling of the vestibule has a padma relief inset in the middle. It is raised on two sets of corner stones with a lotus in the centre. The navarāṅga doorway has floral ornamentation on the jambs. In the central ankaṇa of the navarāṅga is a small couchant buli. It appears to be old though rather rude in workmanship. The central ceiling of the navarāṅga has a padma in relief. The four pillars of the central ankaṇa are peculiarly shaped with a low square base and an octagonal shaft superimposed by an octagonal vase moulding and an octagonal loaf-shaped moulding. The capital bears plain brackets. The two pillars of the ardhamāṇṭapa have also the same mouldings but have no vase. Their mouldings too are rudely worked.

The inscription standing to the north-east of the temple is dated in 753 A.D.—the 28th year of the Ganga King Śrīpurusha. Though there is no reference to the temple in the inscription, it is not impossible that the liṅga inside the garbhagṛīha hails

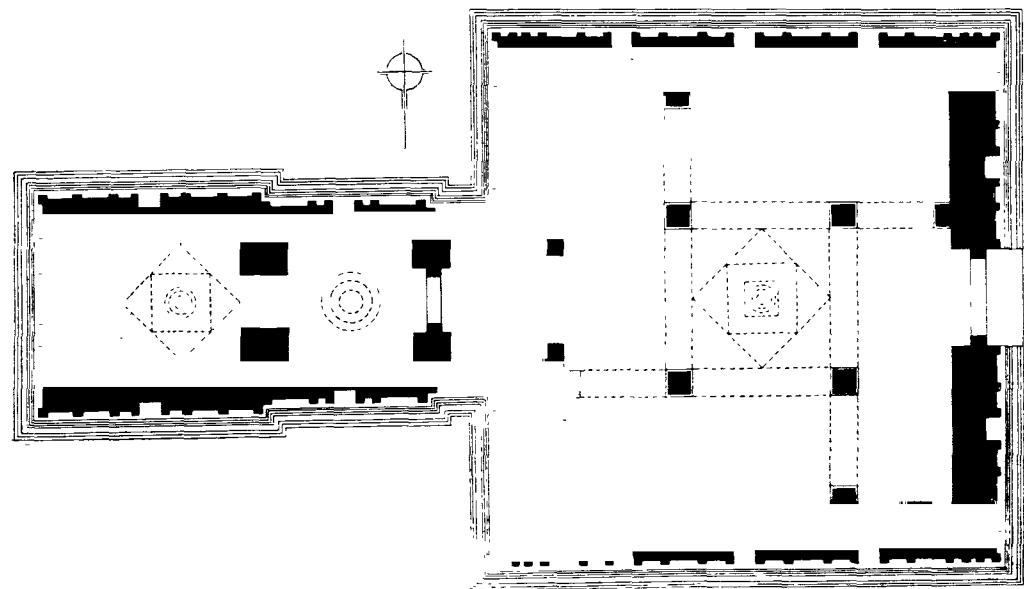
History.

PLATE VI



MĀRKANDĒYA TEMPLE
MĀRKANDESHA BETTA
VAKKALERI

2. (p. 61).



SVAYAMBHUVĒSVARA TEMPLE
AT
MĀDIVALĀ

1. (p. 49).
SCALE OF FORTY'

from the Gaṅga times. The bull and the navaranga pillars appear also to belong to the same period as the linga. The pillars are worked of greyish granite while the linga and the bull are of black stone.

The images of Gaṇapati and Pārvatī are the contribution of the present-day sculptors at the village.

VARADARĀJA TEMPLE.

The Varadarāja temple which is to the east of the village is an old structure appearing to date from about the 13th century. It consists of a square garbhagṛīha, a square vestibule and a

Outer view. square navarāṅga. The outer walls of the garbhagṛīha are raised on a basement consisting of two cornices which are plain. The walls are relieved by right-angled pilasters ornamented with beaded hangings, ribbed band and vase and loaf-shaped mouldings. There are also niches on the outer walls. The eaves are sharp and have the kīrtimukha designs at intervals. An inscription dated in Saumya samvatsara was discovered on the basement cornice mouldings. The characters appear to belong to the 13th century.

It is possible that the navarāṅga had once its outer walls built of brick and mortar as at the Sōmēśvara temple. The appearance of the

Navarāṅga. navarāṅga is now like an open manṭapa. The hall is provided with a doorway on the south. The four central

pillars of the navarāṅga are noteworthy. Each of them has a low square base superimposed by an octagonal moulding, the corner panels of the octagon having a wedge-shaped petal-like relief figure. The shaft which rises above this moulding is sixteen-fluted with an octagonal band in the middle. This octagonal band consists of panels ornamented with scroll work. Above it at the top of the shaft is a triple ribbed band provided with floral hangings below. Above this band appears a vase-shaped moulding which is also sixteen-fluted. The navarāṅga ceiling has a padma inset in a square.

The doorway of the vestibule has been carved with floral ornamentation on the jambs. The garbhagṛīha is empty.

About ten yards to the west of the temple is a stone oil mill. To the southwest of the temple is another temple enshrining an image of Āñjanēya which appears to be of the Vijayanagar period.

Bellur.

KANVĒŚVARA TEMPLE.

Bellūr is a road-side village about a mile from Narasāpur on the Kolar-Hospet

General description. road. The place seems to have been an ancient agrahāra town during the Hoysala period. It contains a Vishṇu

temple dedicated to the god Rāmanātha to the north-east of which the Kanvēśvara temple is situated. The latter is built in the Dravidian style and consists of two garbhagṛihas of which the main one only has a tower of brick and mortar. The two cells open out into a common navaraṅga of square shape.

The outer walls of the temple are raised on a basement consisting of three cornice mouldings of which the first from the bottom is octagonal, the second square and the third square with a frieze of lotus petals below. The outer walls are relieved by right-angled pilasters with beaded hangings and biscuit-shaped mouldings. There are also, at intervals, turret-bearing niches on the outer walls. The turrets are horse-shoe-shaped. The eaves are sharp and bear kīrtimukha ornamentation here and there. The tower consists of a single turret only and is square-shaped. On the four faces of the tower are pilastered niches enshrining mutilated stucco figures of a seated four-handed Brahma (?) on the south, a seated four-handed Narasimha on the west, a seated Śiva (?) on the north and an empty niche on the east.

The navaraṅga has a doorway on the south and a perforated window underneath a pilastered niche on the east. In front of the temple is a porch with two pillars having the cubical and eight-sided mouldings.

The pillars of the navaraṅga are similar to those of the porch in their design.

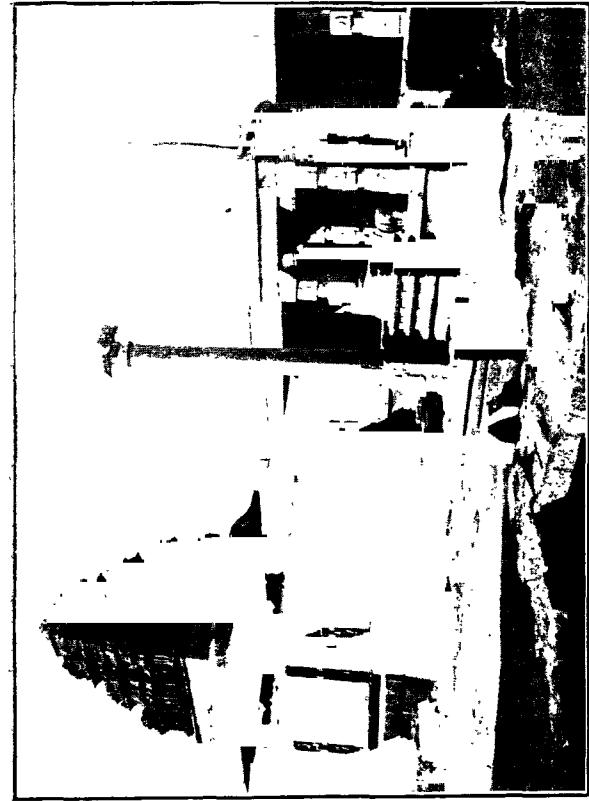
Navaranga. The ceilings are all oblong. On the second ceiling from the east there is the figure of a padma in relief. The northern cell and the north-east ankaṇa of the navaraṅga have been walled up recently and serve as a store room and granary. In the hall are placed the images of two Nandis, a small Gaṇeśa and a Bhairava. These images are rudely carved.

The west wall of the navaraṅga shows that the garbhagṛīha and the vestibule formed originally a distinct group and that perhaps when

History of temple. the northern cell was constructed, the navaraṅga was also built along with it. The temple abounds in inscriptions of the twelfth and the thirteenth centuries and it is highly probable that the garbhagṛīha and the vestibule were both constructed during the twelfth century, while the navaraṅga and the northern cell were put up some time during the early part of the 13th century. The later additions to the temple have been made in imitation of the early structure.

To the north-west of the temple is a 17th century structure built for enshrining the goddess Pārvatī. It consists of a plain characterless main

Parvati shrine. cell with a brick and mortar tower above it and a maṇṭapa in front borne on four Dravidian pillars. The outer walls of the maṇṭapa are built of rubbles, brick and mud. The doorway is on the south. The image of Pārvatī in the cell is about $2\frac{1}{2}$ ' high with a tōraṇa behind. The image



1. GOVINDARAYA, VIJAYENDRASWAMI TEMPLE, BETTANGALA (p. 46).



2. SOUTH-EAST VIEW OF MARKANDISEVA TEMPLE, MARKANDISVARA BETTA (p. 60).



3. SRUNGADA, NUNKUNDAPURA (p. 56).



4. VIEW OF ANCIENT SITE, HUNKUNDAPURA (p. 57).

and its tōraṇa are carved of the same stone. In workmanship the image is unmistakably of the late Vijayanagar period though the tōraṇa is present and the Vijayanagar period images do not usually have the tōraṇa.

In the south-western corner of the temple area there is a mono-celled Gaṇapati shrine which also hails from the late Vijayanagar period.

The mahādvāra is to the west of the temple area. It is dilapidated and characterless and seems to be a structure of the 17th century.

RĀMANĀTHA TEMPLE.

The Rāmanātha temple is situated at about a hundred yards to the south-west of the Kaṇvēśvara temple. The earliest inscription which

History and description. mentions the god is dated in 1153 A.D. [Kolār 100 (*a*) Ep. Car. X]. The god is called Venpaikkāmayaruliyav-Emberumān in the inscription. The structure appears to

belong to the 12th century and consists of a square garbhagṛīha, a vestibule and a navaraṅga. The last has a doorway on the east. Another doorway which was on the south has now been walled up. There is a porch in front of the southern doorway. To the east of the eastern doorway there is the mahādvāra of the temple which seems to belong to the late Vijayanagar period.

The outer walls of the temple are raised on a basement consisting of three cornices of which the one at the bottom is octagonal, the

Outer view. second square and the third square with a frieze of padma petals below. The walls are relieved by right-angled pilasters with beaded hangings and loaf-shaped mouldings. There are also pilastered niches on the outer walls. Above the garbhagṛīha there is a brick and mortar tower which appears to belong to about the 17th century. The eaves are straight-sided and are relieved at intervals by kīrtimukhas.

The eastern doorway of the navaranga has the floral and beaded ornamentation on the pedestal, jambs and lintel. In the centre of the

Navaranga. hall there are four well-worked bell-shaped slender pillars surrounded by an outer row of plain slender pillars with

cubical bases and octagonal shafts. The four pillars in the central ankaṇa have all the mouldings of a typical Hoysala pillar. The eastern pair are sixteen-fluted and the western pair are eight-sided. Considering that these pillars are carved of granite, their workmanship is remarkable inasmuch as the bell mouldings are well ornamented with gracefully hanging beads and flowers. The central ceiling of the navaraṅga has a relieveo padma.

The vestibule doorway is guarded by stucco dvārapālas of the late Vijayanagar period. The main god of the temple called Venāiikkāma-

Main god. yaruļiyav-Emberumān in an inscription of 1153 A.D. and Vālavandār in another inscription of the time of Rāma-nātha, is now missing. It is said that the present image was brought from Daļa-sanūr in Śrīnivāsapur Taluk. It appears to belong to about the 14th century. Though it is called Varadarāja by the people, the god is Śrīnivāsa in form. In its four hands are held the following attributes : abhaya, chakra, śankha and kaṭi. On either side of the god stand rude smaller images of his consorts on their own pedestals. The tōraṇa and the main image are of the same stone.

BANGALORE DISTRICT.

Hoskote.

VIṬHŌBA TEMPLE.

The Viṭhōba temple at Hoskōte was built in c. 1740 A.D. The sannads belonging to the temple have been examined by the late R.

Maratha structure. Narasimhachar and noticed in the Annual Report of the Archæological Department for 1919. Built in the Maratha period the temple consists of a row of three cells facing east with a front manṭapa having tall Dravidian type pillars. The navaraṅga doorway is flanked by a pair of elephants. The jambs of the doorway of the main cell have floral ornamentation.

In the main cell the image of Viṭhōba, carved out of black stone, stands with the hands akimbo, with the images of his consorts standing on either side. In the north cell is enshrined Hanumān with folded hands. In the south cell are the images of Garuḍa and Gaṇapati.

VARADARĀJA TEMPLE.

The temple of Varadarāja is situated at a distance of about 100 yards to the east of the Avimuktēśvara temple. It faces west with a garbhagṛhi, a double vestibule and a mukhamanṭapa. The structure seems to belong to the sixteenth century.

The god stands with his consorts in samabhaṅga holding abhaya, chakra

Main image. śankha and gadā. The drapery with its conventional folds and the general features and ornamentation of the image indicate similarity with the well-known Vijayanagar period sculptures. The image wears the characteristic archaic smile and has wide nostrils. To the south of the main cell there is another cell with its own

vestibule. In this cell is enshrined a 17th century image of Śrīnivāsa holding abhaya, chakra, śankha and kaṭi.

The pillars of the mukhamanṭapa are all typically Dravidian in style with the usual cubical, eight-sided and sixteen-fluted mouldings.

Pillars in mukhamanṭapa. On the cubical mouldings appear the relief figures of dancing girls, seated Vishṇu, dancing drummers, Śrīnivāsa, Hanumān, elephant, peacock, Yōgānarasimha, etc. The

capitals of the pillars have the usual plantain bud hangings. The ceiling of the mukhamanṭapa is raised on three sets of corner stones while that of the garbhagṛīha has been raised on two sets only. The vestibule doorway is guarded by Vaishṇava dvara-pālas.

The outer walls of the mukhamanṭapa are built of brick and mud. The outer stone walls of the garbhagṛīha and vestibule are plain and characterless. The basement on which the outer walls are

Outer view. raised consists of two plain cornices. The eaves which are sharp have the imitation kīrtimukha arch designs on them. On the south basement cornice of the temple is the relief figure of a lizard. On the south outer wall is another relief figure representing peacock with creeper in its beak. There is a sōma-sūtra on the south of the garbhagṛīha, which is shaped like a hanging plantain bud issuing out of the mouth of a makara.

In front of the mukhamanṭapa there is a *jagali* on either side borne on pillars similar to those of the mukhamanṭapa. Among the relief figures appearing on the cubical mouldings of these pillars

Jagali. are those of dancing ladies, loving couples, lady Vīṇā-player, Matsyāvatāra, Kōdaṇḍa-Rāma, Vāmana, Kūrmāvatāra, Narasimha, Varāha, Balarāma, Kalki and Kamba-Narasimha. The last is shown as issuing out of a pillar.

Nandagudi.

MALLĒŚVARA TEMPLE.

Nandagudi is a village about ten miles to the north-east of Hoskote. Regarding the name of the place, etc. (please see M. A. R. 1919,

History. pp. 7-8). To the west of the village is a laterite hill called Aḍḍabēṭṭa at the foot of which stands on a height the temple of Mallikārjuna facing east. It was constructed in about 1550 A.D. by the Sugatūr chief Timmappa Gauḍa in the reign of the Vijayanagar king Sadāśiva Rāya,

The temple appears to have had a prākāra originally, of which only a plain mahādvāra now remains. The main building consists of a

General description. garbhagṛīha, an open vestibule, a navaranga of nine squares and a small mukhamanṭapa or porch of one square only.

The outer walls are composed of large and heavy slabs which are all well dressed and set one on another without using mortar. The pillars are all short ones of the usual Vijayanagar type with the cubical, eight-sided and sixteen-sided mouldings. On the cubical mouldings are carved the reliefo figures of Ganēśa, etc. On the lintel of the navaraṅga doorway is carved a Gaja-Lakshmi group. In front of the porch there is a balipīṭha.

To the north-west of the temple there is a small Pārvatī shrine.

SHIMOGA DISTRICT.

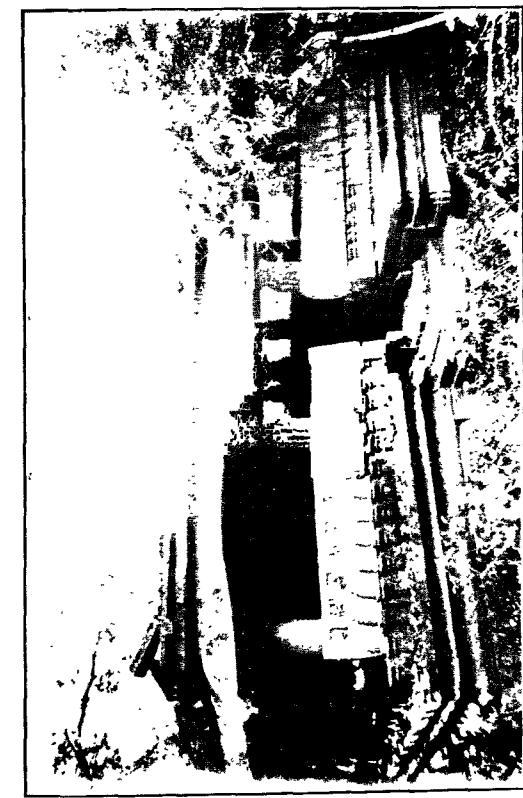
Anandapura.

The older name of the place is Anantapuram. About three miles to the south-east of the village there is an insignificant hamlet called **Village Andhasura**. Andhāsura which appears to have been an important place during the 8th century A.D. and an agrahāra town during the late Chālukya times. (See M.A.R. 1911, p. 41).

About two miles to the north-east of Ānandapura is a large pond (256' × 226') which is said to belong to the Mahanti Matha. A story is narrated that this pond was built by Śivappa Nāyaka of the Keḍdi dynasty for purposes of his recreation and that his concubine lived here. But the situation of the pond in front of a *gaddige* and the existence of a Basava shrine on an island in the middle of the pond suggest that a certain Vīraśaiva saint lived here during the 17th century. The pond is said to have been till recently fed by a tank situated about a mile and half to the north. The channel which is said to have conveyed the water from the tank is reported to have now become silted up. To the north of the pond there is a bull carved out of stone with its mouth open and it is said that water used to flow through the mouth of this bull into the pond. To the south of the pond is a sluice through which water is said to have been conveyed by means of a channel to irrigate the wet lands of Mallandūr.

The island in the middle of the pond is connected with the western bank of the pond by a stone-built causeway. Facing the Basava shrine stand on the western bank of the pond two huge stone elephants which are well carved and caparisoned.

Basava shrine. The Basava shrine on the island consists of a single square shrine whose outer walls are built of brick and mortar on a stone-built basement. The shrine faces west and its doorway is designed like a Moslem arch with brick and mortar scroll work on either side. The figures of parrot are freely used for purposes of ornamentation. The cell is surmounted by a stepped pyramidal tower consisting of three tiers with indented



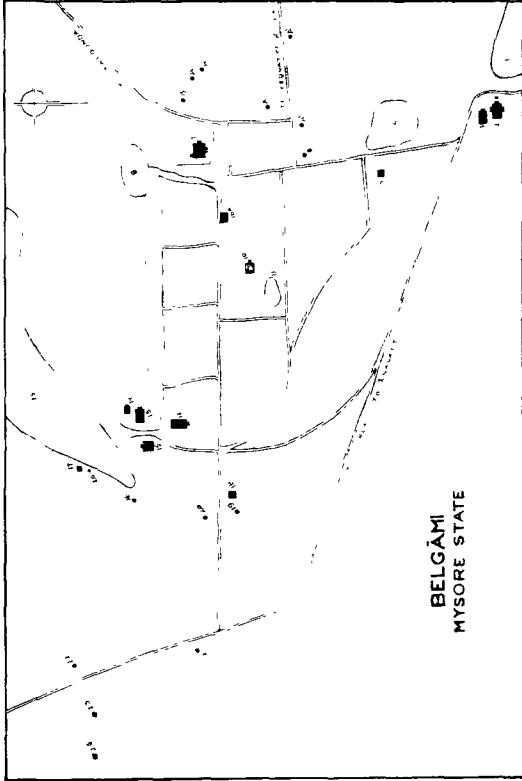
1. ISVARA TEMPLE, HOSAGUNDI (p. 73).



2. ELEPHANTS IN FRONT OF GAUTAMISVARA TEMPLE, GAVIA (p. 76).



3. CHANDRASHILA IN FRONT OF GAUTAMISVARA TEMPLE, GAVIA
(p. 76).



4. (p. 78).

corners. A rudely shaped lotus bud terminates the tower. On the northern basement of the temple there is a sōmasūtra shaped like a hanging plantain bud. The bull inside the shrine is rudely carved of stone.

The island on which the shrine is built rises in three tiers and is built of large blocks of *jambītīge* or laterite which is found in large quantities in the locality. The sides of the pond are also built of such blocks while stone steps are used sparingly.

OTHER TEMPLES IN THE VILLAGE.

Inside the village of Ānandapura there are three modern temples built for enshrining the rude images of a linga, Hanumān, and Raṅganātha. The god Raṅganātha is actually Kōdanda-Rāma. It is a very rude image belonging to about the 17th century. It is four-handed holding arrow, chakra, śankha and bow. The limbs of the images are out of all proportion and the god wears whiskers like Bēterāya. In the compound of the Raṅganātha temple there are smaller reliefo images of Garuḍa, Kōdanda-Rāma, a two-handed goddess attended by cows, and Vīrañjanēya. The last image wears a long śikhā standing on end and terminating in a loop. The temples are all architecturally unimportant.

Hosagunda.

Hosagunda is a village situated amidst thick jungle at a distance of about eight miles to the north-west of Ānandapura. During the 12th

Situation. and 13th centuries, the place was the capital of the Sāntara chiefs and must have been a prosperous town with a fort all round and several temples inside. Of these temples two at least are known: one of them is the soap-stone temple of Iśvara and the other is an insignificant temple of Kañchi-Kālammā.

IŚVARA TEMPLE.

The Iśvara temple is a good monument built in the Nādkalasi style (Pl. VIII, 1).

Outside view. It consists of a garbhagṛīha surrounded by an inner pradakshinā and of a large and well-worked mukhamāṇṭapa with stone benches and railings on the east, south and north sides.

The structure is raised on a basement consisting of four cornices running uniformly all round. These cornices are all plain. The outer walls are built of plain slabs placed edgewise one on another. A plain cornice runs in the middle of the walls. The eaves which are 'S'-shaped ran originally all round the temple. The under-surface of the eaves is worked in imitation of wooden rafters. It is not known if there had been originally a tower above the garbhagṛīha.

The best part of the temple is its mukhamanṭapa which is entered by flights of steps on the east, south and north. The railings of the **Mukhamantapa.**

stone benches have been carved with turret-bearing pilasters and a frieze of sculptures in the panels between double columns. Among the sculptures many are obscene. On the northern panels are found the figures of the Ashṭa-Dikpālakas. On the south-western panels occur the figures of dancing Gaṇeśa, a yati riding on makara and holding a disc in his right hand, a two-handed figure with a masked face also holding a disc in his right hand, Lakṣmīnaṇa (?) holding a woman's (?) Śūrpanakhi's tuft and in the attitude of striking, Kōdanḍa-Rāma with Sītā, etc.

Inside the mukhamanṭapa the pillars on the benches are mostly sixteen-fluted, the flutes being boldly carved. The north-east and south-east pillars, however, are cylindrical. In the centre of the mukhamanṭapa there are six pillars which are bell-shaped and lathe-turned and well ornamented with the chain, the rope, medallion, scroil and other designs. These pillars are set up on an oblong platform. Among the ceilings of the mukhamanṭapa there are ten in the outer row and two in the middle. The ceilings of the outer row are mostly of one type carved in the middle with a large padma inset in an ornamental square band. Each of the two central ceilings is divided into nine panels in each of which is carved a padma with a pendant in the middle panel.

The doorway leading to the inner pradakṣinā bears a well-carved lintel and has perforated screens on either side. Against the southern wall of the pradakṣinā is set up a Saptamāṭṛika panel. The doorway of the main cell has on its lintel the figure of Sarasvatī holding in her four hands rosary, ankusa, pāśa and book.

The main cell is empty. Part of a pedestal is kept against the west wall of the **Main cell.** The west wall has a middle cornice band. The ceilings of the inner pradakṣinā are all plain.

Immediately to the north-east of the Iśvara temple is a smaller shrine with a stone-stepped pyramidal tower above it. The outer walls of the shrine are plain, and inside the shrine there is no image.

Mallandur.

Near the Dēvarakere tank belonging to Mallandūr, a village about 2 miles on the way from Ānandapura to Gauja, there are found **Viragals, etc.** a few māṭikās of which one contains the large figure of a mahāsatī with her right hand raised up and her left holding what appears to be a kamandalu. In the right field of the sculpture is inscribed an inscription in Kannada characters of about the 10th century A.D. A little distance to the south-south-west of the *sati* stone is a mon-oecelled shrine built of laterite

blocks dedicated to a god locally called Rāmanāthadēvar but containing a liṅga about $2\frac{1}{2}$ ' high including the pedestal on which it is set up. In front of the temple there are a fragmentary Saptamāṭrikā panel and two vīragals of which one is published in the Epigraphia Carnatica, Shimoga District, as Sagar No. 119. In the neighbourhood of the *sati* stone mentioned above are also found several vīnagals and more *sati* stones bearing characters of about the 13th century A.D. Among them there is also an inscription of the Rāshtrakūṭa period.

Gauja.

The village of Gauja is situated at a distance of about five miles to the north-east of Ānandapura. It appears to have been an ancient agrahāra town, though it is now an insignificant place. Very near the village there are several temples of later days.

The Durgā temple is a modern structure in an open field and contains in its main cell the head of a wooden image which is worshipped

Modern structures. as Mārammā. In another open field to the east of the

Durgā temple is a māstikal with illegible characters of the 14th century. The Nāgara temple nearby is also a modern structure built of laterite blocks and containing a soap-stone relief figure of a five-hooded serpent. At a little distance to the east of this temple there are four vīragals containing inscriptions (*see* M.A.R. 1930, pp. 228 ff.). To the north of the vīragals is a dilapidated structure of laterite blocks containing a small relief figure, about $2\frac{1}{2}$ ' high, of a four-handed Janārdana on a Garuḍa pedestal. The image is very rude and may belong to about the 18th century. About 20 yards to the north of the Janārdana temple is a mono-celled temple, also built of laterite blocks, enshrining an image of Vīrabhadra, about $2\frac{1}{2}$ ' high, holding in its four hands sword, arrow, bow and shield. The image is very ugly and is perhaps of the 18th century. Above the cell there is a stepped pyramidal tower.

At a distance of about 50 yards to the north-west of the Vīrabhadra temple is situated a tiled structure of recent times dedicated to

Stucco images. the goddess Banaśankarī. In the principal cell of this structure are seated three colossal stucco images of female deities painted over in different colours. The first goddess from the left is two-handed, the right being in abhaya with chin-mudrā and the left disposed palm upwards with the fingers closed. The middle deity is also two-handed with abhaya and dāna. But the third goddess is four-handed holding a sword, (blank), ankuṣa and bowl. This deity only has canine teeth. All the three images are said to be very old, though the structure is of recent days. We may ascribe the images to about the 17th century and compare them with the stucco image in Settigere (*see* M.A.R. 1936, pp. 18-19) near Bēlūr. Each of these images is

about 6' high. To the right of the platform on which the images are seated is a soap-stone image of Gaṇeśa which appears to be of the 14th century. In the compound of the temple are two māsti stones of about the 14th century.

GAUTAMĒŚVARA TEMPLE.

About half a mile to the east of the Banaśaṅkarī temple, we come across a large pond, about 100' by 150', with steps built of laterite blocks.

Rashtrakuta structure. To the north of the pond is situated the Gautamēśvara temple which appears to be a very old structure of the Rāshtrakūṭa period judging from the plan of the temple, the huge liṅga in the cell, the two vigorous elephants at some distance to the east of the temple and the several inscriptions to the south-east of the temple.

As it is, the temple consists of the main cell only which is built of laterite blocks in an apsidal plan. The beams inside the cell are

General description. also disposed like an apse. Originally the temple seems to have contained a pradakshiṇā around the garbhagṛīha and a mukhamāṇḍapa in front as can be seen from the basement that is still existing of these compartments. To the east of the mukhamāṇḍapa there is a flight of dark stone steps supported on either side by elephants (Pl. VIII, 2). The features of these elephants remind us of those met with at Ellōra. Though these elephants are in a broken condition now, the contour of their limbs is clearly marked, their ears are very well worked and the folds on the trunks are boldly carved.

One of the inscriptions to the south-east of the temple mentions the Rāshtrakūṭa king Kannara (Kṛiṣṇa) and the god Gautamēśvara to whom donations are said to have been made. The liṅga in the cell is huge and is about 3½ feet high including the pedestal. Its top is shaped like a cone. The *chandra-śila* in front of the doorway is well carved with floral, scroll and padma designs (Pl. VIII, 3).

SŪRYA SHRINE.

On the east bank of the pond is situated the Sūrya shrine facing west. It contains a very good image of a four-handed Sūryanārāyaṇa

Main image. standing about 4 feet high excluding the pedestal (Pl. IX, 1).

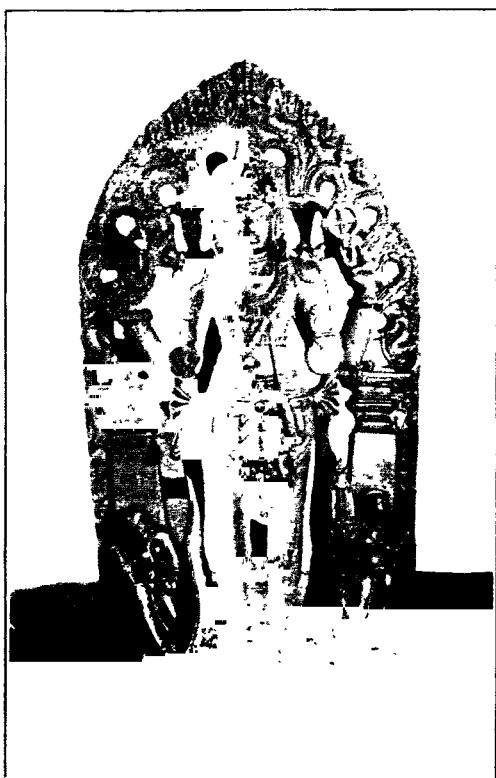
On the pedestal are carved the seven horses driven by the charioteer Aruṇa. On either side of the god are found the usual female attendants and figures of Chhāyā in the attitude of shooting arrows. The tōraṇa is shaped like a horse-shoe and carved with the figures of rearing lions, makaras and the Ashta-Dikpālakas on their several vehicles. In his hind hands the god holds prayōga-chakra and śankha. His fore hands are placed on his hip, the right one with the



1. SURYA, SURYA SHRINE, GAUJA
(p. 76).



2. SURYANARAYANA, PANCHALINGESVARA
TEMPLE, BELGAMI (p. 83).



3. KESAVA, KEDARESVARA TEMPLE,
BELGAMI (p. 78)



4. DEVARAPALA IN THE NAVARANGA,
TRIPURANTESVARA TEMPLE,
BELGAMI (p. 78)

palm turned to front and the left with the palm turned backwards. Under each arm pit a lotus is shown as issuing upwards. The drapery and the ornaments of the god are carved with a pleasing taste. The god wears *yajñopavīta* in addition to the usual ornaments like the makarakundala, etc. It is possible that the image is of the same period as the Gautamēśvara temple and belonged originally to the Śivapanchāyatana group of images at the temple. The facial features of the image, however, are not very expressive.

At the north-western corner of the pond is a fragmentary Saptamātrikā panel.

Shikarpur.

HUCCHARĀYA TEMPLE.

Shikārpur is the headquarters of a taluk in the Shimoga District. The most popular temple at the place is the Huccharāya temple.

Tradition. It enshrines an image of Vīrāñjanēya in its main cell and a story is narrated explaining how the god came to be

called Huccharāya. It is said that the place was known in olden times as Malenahalli and that a certain Lingāyat saint by name Huccharāya came over here once and worshipped an image of the god Hanumantarāya. This image, they say, is the one now enshrined in a cell in the kaisāle of the temple. It is said that this image was broken and became useless for worship during the troublous period in the days of Tippu Sultan. The Lingāyat saint mentioned above is said to have come again to the place at this juncture and to have consecrated the present image of Añjanēya in the main cell. He is said to have given the idol his own name. Whatever the truth be regarding the story, it is probable that the temple belongs to the days of Kanthirava Narasarāja Vodeyar since the older image in the kaisāle of the temple has a silver kirīṭa bearing his inscription.

The original temple seems to have consisted of the garbhagṛīha and vestibule only. It is raised on a basement consisting of two plain

Description of temple. cornices. The outer walls are relieved by Dravidian pilasters on whose mouldings appear the following figures: a ṛishi riding on matsya, a seated yāli, another seated ṛishi but without the matsya, Ugranarasimha, etc. On the outer walls are carved the relief figures of a tiger, a liṅga carried by a two-handed person (Bhīma?) and worshipped by Purushamṛiga on the one side and Hanumān on the other, Hanumān attended by chauri-bearers, a rudra-viṇa player, a Gaṇḍabhēruṇḍa, Vāli and Sugrīva fighting, and a story concerning an elephant, a peacock and a crocodile. The eaves of the original temple are straight-sided and the tower is of brick and mortar. The latter has been renovated recently. The vestibule has a doorway on the east and another doorway on the

south. The southern doorway is the main one and is guarded by two Vaishnava dvārapālas. The pilasters on this side are indented in imitation of Hoysala workmanship. On the lintel is carved a Gajalakshmī group. On the lintel of the garbhagṛīha doorway the image of Gaṇapati is carved. He is supported by elephants and cobras.

The image of Vīrāñjanēya in the cell is in the striking attitude. In front of the temple is a large hall with tiled roofing. It is of recent times. In a compartment of the hall are installed the stone images of Kōdāṅḍa-Rāma, Lakshmaṇa and Sītā which are all of modern workmanship.

On the right *jagali* of the temple is a Hoysala soap-stone image of the goddess Sarasvatī evidently brought from elsewhere. On the left *jagali* is a recent ugly image which is locally called Sītā.

Belgami.

Key to Plate VIII, 4.

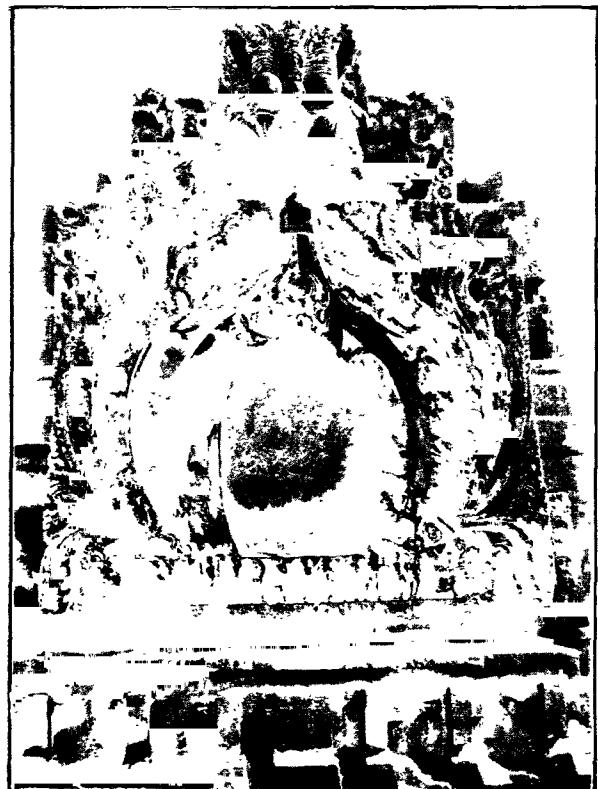
1. Tāvarekere.	15. Nīlakanṭhēśvara temple.
2. Kēdārēśvara temple.	16. Trimūrti.
3. Prabhudēva temple.	17. Kāliguḍi.
4. Tank.	18. Bhērunḍēśvara.
5. Panchayat Hall.	19. Śūlabrahma.
6. Tirthankara.	20. Tārābhagavatī.
7. Tripurāntakeśvara temple.	21. Hastikālēśvara.
8. Brahmēśvara.	22. Sītamīna's well.
9. Tank.	23. Durgā temple.
10. Sōmēśvara temple.	24. Onakehōṇḍada Īśvara temple.
10A. Vīrabhadra temple.	25. Jidḍikere.
11. Tank.	A. Mounds of old temples.
12. Kallumaṭha.	A. Jaina temples (old site).
13. Pañchalingēśvara temple.	A. Śiva temple (old site).
14. Anantapadmanābha temple.	26. Narasimha temple.

The Kēdārēśvara and Tripurāntakēśvara temples at Belgāmi are described in detail in the Annual Report of the Archaeological Survey for the year 1931, pp. 58–65. Here in Plates IX, X, XII and XIV, some further illustrations are included to give an idea of the high standard of the art and architecture of the periods in which these temples were built. A detailed survey of the site of the old town was also made at the time of inspection this year and the following points of interest were noted.

The beams of the central ceiling of the mukhamāṇṭapa at the Tripurāntaka temple. The beams of the central ceiling of the mukhamāṇṭapa at the Tripurāntaka temple are carved with friezes of sculpture as in page 79.



1. HOYSALA GROUP (p. 78).



2 AND 3. SIMHALALATAS (p. 78).

West Beam :—

1. Sītā in Aśōka-vana.
2. Hanumān kneels before Sītā and begs permission for entertaining himself in Aśōka-vana.
3. Hanumān fights the Rākshasas.
4. He is led before Rāvaṇa.

North Beam :—

1. Rāvaṇa in durbār.
2. Hanumān's tail is set on fire and he extends his tail.
3. Elephant standing to left.
4. Hanumān sets fire to Lanka and the palace of Rāvaṇa where numerous people are sleeping.
5. A towered pavilion, perhaps representing the palace.

East Beam :—

1. Iśvara on bull.
2. Gaṇeśa on rat.
3. Kumāra on peacock.
4. Vishnu on Garuḍa.
5. Brahma on peacock.
6. Indra on elephant.
7. Kubēra on horse.
8. Yama on buffalo.

The heavenly hosts led by Indra are fighting a warrior who is seated on elephant.

Indra is followed by the Ashtādikpālakas.

South Beam :—

9. Nirūti on man.
10. Varuṇa on makara.
11. Vāyu on deer,
12. Agni on ram.
13. Iśāna on bull.
14. Two warriors fighting on foot with sword and buckler.
15. Indra on elephant fighting Vṛitra (?) who is also seated on elephant.

In the kaṇa or *hittalu* belonging to Gurupāda Gauḍa there are lying some good images of which one is a fine group of a Nāga couple.

About 150 yards to the north-east of the Tripurāntakēśvara temple lie the ruins

Chaturmukha Brahm- of the Brahmēśvara temple. The walls, pillars, etc., of the
esvara. original temple have all disappeared now; but, here and there, appear certain bricks suggesting that the walls had been built of bricks. The ancient Brahmēśvara linga is about $3\frac{1}{2}$ ' high and is carved on each of its four faces with a head wearing makara-kuṇḍalas and phālākṣa (Pl. XI, 2).

Among the jaṭāmakuṭas over the heads, that on the head on the north side is better carved than the others. The pedestal of the liṅga is broken; a part of it only is now lying near the linga. In front of the liṅga there is a broken image of Nandi which must have been a very good piece originally, as suggested by the well-carved hump and the clearly marked folds behind the left hind leg.

At a distance of about 50 yards to the south-east of the Brahmēśvara temple, there is the mound of another Śiva temple with only the

Mounds of old Siva temples. original liṅga existing now. The liṅga is round-topped and is about $2\frac{1}{2}$ ' high including the pedestal. To the south of

the mound are the ruins of yet another Śiva temple with the liṅga and Nandi only existing now. This liṅga is flat-headed. In the neighbourhood of this mound, there are several more mounds which evidently mark the sites on which stood other temples of ancient Belgāmi. The ancient town site must have stretched in a triangle between the road leading from Belgāmi to Tālagunda on the west and that leading from Belgāmi to Yedavatti-Koppa on the south.

About a hundred yards to the south of the Brahmēśvara temple stood originally a Jaina temple. Directly to the west of the temple site is

Old Jaina quarters. now lying the broken image of the Tīrthankara which had been enshrined in the temple. The people call it Bhēṭāla.

Nearby lies the mutilated image of his attendant. A little distance to the north of the site is another Jaina temple mound. These ruins indicate that this part of the ancient town was the Jaina quarters. On the site of the second Jaina temple is found the image of a Jaina attendant with two hands holding chāmara and phala. This image shows good workmanship. On the sites were picked up tile pieces of the Hoysala period. On another Jaina temple mound to the north of the Yedavatti-Koppa road is lying the mutilated image of Pārvanātha whose head has now disappeared.

A little distance to the south-west of the Sōmēśvara temple in the village and on the south bund of a pond is found a Jaina inscription of 1077 A.D. (see E. C. Shimoga, Sk. 124) in the vicinity of which are lying a late stone relief of Mahishāsuramardini and a broken image of a seated Jaina in dhyānāsana. The latter image is very well executed.

The Vīrabhadra temple inside the village of Belgāmi is a Chālukyan structure whose outer wall slabs have fallen, though the interior is

Vīrabhadra temple. intact. The temple consists of a garbhagṛiha, a closed vestibule, a navaṇaṅga and a modern maṇṭapa or verandah.

In the last compartment are set up two bell-shaped pillars similar in character to the pillar near the Nīlakanṭhēśvara temple. A standing Pārvatī-Paramēśvara group is also set up by the side of the steps leading to the verandah. This group is said to have been brought from the Pañchalingēśvara temple. The central pillars of the navarāṅga are bell-shaped and lathe-turned. The central ceiling is raised on two sets



1. TRIMURTI (p. 82).



2. CHATURMUKHA BRAHMA (p. 79).



3. NARASIMHA (p. 82).



4. TARA (p. 84).

of corner stones with a padma in the centre. In the navaraṅga are placed the following images : Nandi facing Viśabhadra, Gaṇeśa, six-headed Kumāra on peacock, Saptamāṭrikā panel and a Nāga stone. The doorway of the vestibule has perforated screens on either side. A Gaja-Lakshmi group is carved on the lintel. The image of Viśabhadra inside the garbhagṛīha is rudely worked and appears to be a sculpture of the Pallēgār period.

The Sōmeśvara temple mentioned above is a structure of the Chālukya period and was constructed in about 994 A.D. It consists of a

Somesvara temple. garbhagṛīha, a closed vestibule and a navaraṅga. The outer walls are raised on a basement consisting of five plain

cornices, the last of which has dentil mouldings. The garbhagṛīha and the navaraṅga are both square in plan. The walls are plain except for a middle cornice band running uniformly all round the temple. This cornice is carved with a frieze of rhomboidal rosettes. The eaves are short and ornamented with dentil mouldings. The temple has no tower. The navaraṅga doorway is approached by a flight of steps supported by ridden elephants. In front of the navaraṅga there is a narrow verandah. On the lintel of the navaraṅga doorway is carved a Gaja-Lakshmi group. On either side of the doorway there are perforated screens. Among the ceilings of the navaraṅga only the central one has a padma in its centre. The other ceilings are all plain. Two pillars in the central ankaṇa of the navaraṅga are bell-shaped and the other two have the cubical, eight-sided and sixteen-fluted mouldings. The doorway of the vestibule has perforated screens on either side and a perforated upper nteil in the middle of which is carved a liṅga. On either side of the vestibule doorway is a niche containing images of Gaṇeśa. The image in the southern niche is an old piece. The jambs of the vestibule doorway have fluted pilasters and vertical bands of medallions. The ceiling of the vestibule is raised on two sets of corner stones with a fine padma in the centre. Inside the vestibule is kept a Nandi of later times. A Gaja-Lakshmi group is carved on the lintel of the garbhagṛīha doorway. The ceiling of the garbhagṛīha is similar in design to the vestibule ceiling. The Sōmeśvara liṅga inside the garbhagṛīha is flat-headed and about 3' high including the pedestal. In the middle of the west and north side walls of the garbhagṛīha runs a cornice band.

In front of the temple there are a mutilated image of Sarasvatī and a broken Saptamāṭrikā panel. There are also several vīragal inscriptions. To the north-east of the temple there are the images of a Durgā and a Lakshmīnārāyaṇa group. Three new inscriptions were discovered in the mango grove in front of the temple.

In a field immediately to the south-west of the Bhērunḍeśvara pillar is lying the inscription stone No SK. 152 on which, besides the

Sula-Brahma. inscription, is carved an interesting panel of sculpture depicting the self-sacrifice of a person (Pl. XIII, 1).

The stone is pointed out as Śūla-Brahma by the villagers.

A little distance to the north of the Bhērunḍēśvara pillar and on the south-west bund of Jiddikere is a seated image of Trimūrtis (Pl. XI, 1).

Trimurti image. The god is seated in dhyānāsana. His central face is that of Śiva. The image is well ornamented with jaṭā-makuṭa over the central head and kirīṭa-makuṭas over the other two. The god wears makara-kuṇḍalas, necklets, bracelets, armlets and anklets and also the yajñōpavita. His two fore hands are placed palm on palm in the dhyāna attitude. Of the two hind hands the right one is broken and the left one holds padma. The pedestal of the image is plain.

About ten yards to the south of the Trimūrti image mentioned above and in the south-west corner of the Jiddikere tank is a dilapidated

Narasimha. pavilion enshrining a linga, about 3' high including its pedestal. On the west bund of the tank lies a mutilated image of Ugra-Narasimha which is very boldly carved (Pl. XI, 3). The image was consecrated and a temple was built for it in about 1070 A.D. (see E.C. Shimoga, Sk. 130).

A little to the north of the Narasimha image stands the temple of Kālikādēvī.

Kalikadevi temple. It is a 16th century structure according to the inscription inscribed on the lintel of the garbhagṛīha doorway. It consists of a garbhagṛīha and a front maṇṭapa only. The four pillars in the middle ankaṇa of the maṇṭapa have the cubical, sixteen-sided, cylindrical and eight-sided mouldings. The roof of the hall is low and the central ceiling only is a little deep, being raised on two sets of corner stones. Inside the garbhagṛīha the image of Kālikādēvī is in relief. The goddess is two-handed holding an uplifted sword in the right hand and a buckler in the left. Her right knee is folded up. Below her is an elephant whose head is severed and a human figure is shown as issuing forth therefrom. To the left of the goddess the elephant god Gaṇeṣa is seated. To her right are three severed human heads. On either side of the goddess are two chāmara-holding male attendants.

The outer walls of the Kālikādēvī temple are plain. But the outer walls of the garbhagṛīha have in the middle a horizontal cornice band. The stone tower above the garbhagṛīha is square and rises in three tiers. The corners of the tower are indented.

Nilakanthesvara temple. On the south bund of the Jiddikere tank is situated a dilapidated stone temple dedicated to Nīlakaṇṭhēśvara. It appears to be a Chālukeyan structure similar to the Tripurāntakēśvara temple in several features. One of its pillars (Pl. XII, 1 and 2), lying by the side of the road is similar to those in the navarāṅga of the Tripurāntaka temple. On the basement of the pillar are graceful towered canopies with turretbearing corner pilasters. Under the canopies beautiful figures of Bhairava and so on are standing. The shaft of the pillar has the disc, bell, vase and wheel



1. PILLAR IN FRONT OF NILAKANTHESVARA TEMPLE
(p. 82).



2. PILLAR IN FRONT OF NILAKANTHESVARA TEMPLE,
ANOTHER VIEW (p. 82).



3. HALF-VIEW OF SUKHANASI DOORWAY,
TRIPURANTESVARA TEMPLE (p. 78)



4. TWO PILLARS IN FRONT OF SUKHANASI
DOORWAY, TRIPURANTESVARA
TEMPLE (p. 78).

mouldings, many of the discs being minutely carved with miniature scroll work interspersed by kirtimukhas, small figures of Yakshas, etc., appearing in the convolutions. On other discs appear graceful figures of medallions. On the bell moulding are carved beaded garland hangings and beautiful banded designs. On the four faces of the highly ornamented vase moulding occur flying figures of Yakshas.

The basement of the temple is high and consists of five cornices of which the fourth from the bottom has dentil mouldings at intervals. The outer walls of the temple are plain. The navaranga of the temple has completely disappeared. The doorway of the vestibule is well ornamented with vertical ornamental bands on the jambs. These bands consist of rosettes, scroll work with dancing figures in the convolutions, a pilaster whose shaft is shaped like a series of vases placed one upon another, rearing lions interspersed by scroll and a rope design with medallions at intervals. Underneath each vertical band is a panel containing some figure sculpture. The extreme panels on either side have dancing figures of Śaiva dvārapālas and the other panels have female figures standing in different attitudes. On the lintel of the doorway is carved the figure of Gaja-Lakshmī. The garbhagṛīha doorway also has a Gaja-Lakshmī group but the jambs are plain. The liṅga inside the garbhagṛīha is about 2' high including the pedestal.

Full notes on the Pañchaliṅga temple are published in M. A. R. 1931. In the navarāṅga of this temple are kept the following beautiful **Panchalinga temple.** images :—

1. Sūryanārāyaṇa (Pl. IX, 2).
2. Umāmahēśvara (Pl. I, Frontispiece).
3. Kumāra (ordinary sculpture).
4. Intertwining Nāgas.
5. Couchant Nandi.
6. Mahishāsuramardini.
7. A Saptamāṭrikā panel.

To the north of the Pañchaliṅga temple is a dilapidated liṅga shrine and to its north is the Anantapadmanābha temple. In the latter temple the god Anantapadmanābha sleeps on a seven-hooded serpent, with the ten avatārs appearing on the prabhāvali.

Anantapadmanabha temple. A goddess is massaging the god's right foot and another goddess is seated by the side of the god's head. From the navel of the god issues forth a lotus on which Brahma is seated. On the south pillar of the mukhamāṇḍapa is a Kalachurya inscription recording that the temple was built in the fourth year of Bijjala (1165 A.D.).

The open ground to the east of the temple is full of mounds containing the vestiges of old temples. Several liṅgas are to be found here and there.

Another Vīrabhadra temple stands about 200 yards to the west of the Jidḍikere tank. It consists of a garbhagṛīha with a rude image of Vīrabhadra which appears to belong to the 16th century. **Virabhadra temple, stray images, etc.** But the indented pilasters on either side of the maṇṭapa are of the Hoysala period.

A few yards to the north-east of this temple is a broken image of Tārā (Pl. XI, 4) which is very beautifully carved. By its side is the image of a male god which also is beautiful. It sits in sukhāsana and wears the yajñōpavīta. Its head is unfortunately missing.

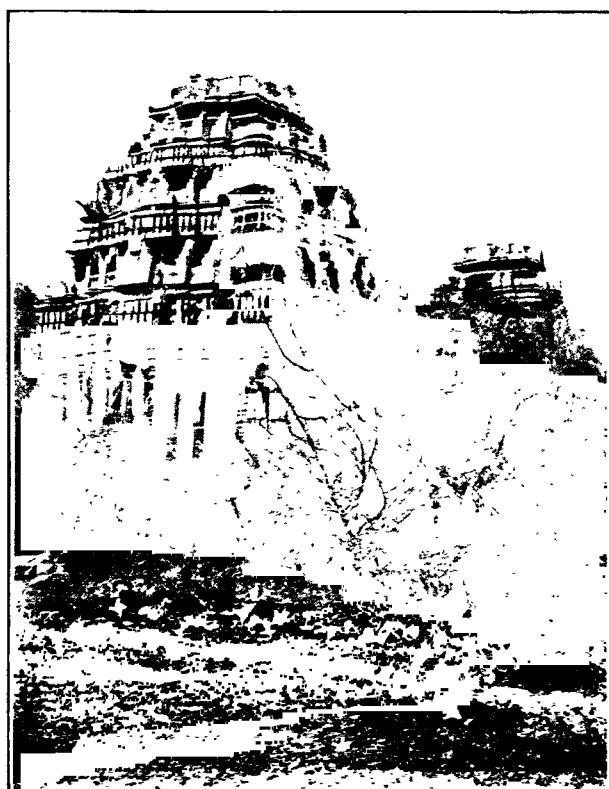
An image of Mahishāsuramardini is lying by the side of the road leading to Ānavat̄ti. To the left of the road is the Kallēśvara temple which contains a garbhagṛīha and a front maṇṭapa.

About a hundred yards to the north of the Kallēśvara temple is a mound which marks the site of an ancient temple dedicated to Kālī. The image only is now existing. It is ten-handed and holds snake, flame (?), indistinct, sword and trisūla in the right hands and mace, damaru, indistinct, broken and human head in the left hands. The goddess wears a jaṭāmakuṭa and moustaches. Besides the usual ornaments a yajñōpavīta and a garland of skulls are also worn by her. On either side of her are the dancing figures of attendants. The breast of the goddess is bare. The limbs are slim and the general features impressive. The image might be assigned to about the 11th century.

At a distance of about 50 yards to the west of the Kālammā temple mound is situated another ancient temple which is locally called **Onake-hondada Basavanna temple.** The structure is very much dilapidated, the slabs of the outer walls and tower having collapsed completely. The temple was perhaps built during the 9th century A.D. The inscription E.C. VII, Sk. 154 of 685 A.D. stands to the left of the doorway. It records some grant but does not mention the temple. The structure, as it now stands, contains only the garbhagṛīha whose doorway is well carved with the following vertical bands on its jambs: (1) medallions; (2) scroll work with figures appearing in its several convolutions; (3) rearing lions; (4) fluted pilaster with ornamental bands and kalasa; and (5) a rope design secured at intervals by padma medallions. On the lintel of the doorway is carved the relief figure of Gaja-Lakshmi. Inside the garbhagṛīha on a broad pāṇipīṭha is set up the broken liṅga which is about 3' high including the pedestal. To the south-east of the temple is an Umāmahēśvara group which has an inscription on its pedestal recording that it was consecrated by one Goppa or Roppaganṇa. The characters seem to belong to about the 11th century A.D. The image is extraordinarily beautiful and is a typical example of Chālukya sculpture. The god sits with his right leg placed on Nandi. Pārvatī is seated on the god's left lap. In the four hands of the god are held the



1. SULABRAHMA, (SELF-SACRIFICE OF A PERSON),
BELGAMI (p. 81).



2. TRIMURTI TEMPLE, BANDALIKE (p. 93).



3. YAKSHA, OLD BASTI, BANDALIKE
(p. 89).



4. MAHISHASURAMARDINI, RAMESVARA
TEMPLE, KUBATUR (p. 99).

following attributes : broken, trisūla, ḍamaru and round Pārvatī. The god wears yajñōpavita and a graceful jaṭāmakuṭa. His ears are however ornamented with makarakuṇḍalas. The smile on the face of the god is clearly visible and renders the image highly attractive. The image of the goddess is even more attractive. Her slim waist and her well-dressed hair are very impressive. On her forehead are arranged beautiful curls. Behind her head the hair is gracefully tied up into a beautiful knot and secured by an ornament. The left leg of the goddess is placed on a lotus underneath which are carved the figures of a crocodile and a Bhṛingi goblin. The group is attended by Gaṇeśa on the right and by Kumāra on the left. The tōraṇa is carved with creeper scroll and rearing lions. A few yards away in front of the temple is a pavilion enshrining the image of a couchant Nandi.

Talagunda.

The Praṇavēśvara temple at Tālagunda has been described in M.A.R. 1932, pp. 56-57. Inside the village there is a temple of Gaṅgā-

Anjaneya temple. dharēśvara containing a liṅga and a Basava of later times.

To the north of the village and near a hōṇḍa, there is a Hanumān temple containing a Vīrāñjanēya image of the early Vijayanagar period. In front of the temple there is a tōraṇa gateway with its lintel piece carved with the figures of lion heads on either side of a padma. To the left of the padma stands a two-handed figure holding a kamandalu and a staff and wearing a garland of rudrāksha.

A few yards to the west of the Hanumān temple is the Virabhadra temple which appears to be a Chālukyan structure of about the 11th

Virabhadra temple. century A.D. The view of the outer walls is hidden by the recently put up mud walls all round the temple. The wide verandah of wooden pillars in front of the temple is of the 19th century. It was put up in 1814 A.D. according to an inscription that is found on one of the wooden pillars. The old temple consisted of just a garbhagṛha with an open maṇṭapa in front. The latter has now been walled in on the east and west and a middle wall has been put up east to west and provided with a wooden doorway which, in design, follows the Hoysala model and is perhaps the work of the 14th century. In the scroll convolutions of the jambs appear parrots. The wooden door is a good piece well ornamented with bands on the jambs. The stone pillars of the front row in the maṇṭapa have each a cubical base and a cylindrical shaft surmounted by the wheel moulding and imitation ribbed brackets. The stone doorway of the garbhagṛha is Chālukyan in style and is ornamented with the usual floral, scroll and other vertical bands on the jambs. The lintel bears a Gaja-Lakshmi group. The image of Vīrabhadra in the garbhagṛha is carved in imitation of Hoysala sculptures and appears to be a 14th century image. The god is in the pose of marching

to left holding in his four hands sword, arrow, bow and shield. He wears a garland of skulls and has moustaches. The original Chālukyan image of Vīrabhadra is now found half buried in the open verandah behind the temple. It is a good image.

To the north-east of the Vīrabhadra temple are found certain māstikals and vīragals. Among them is a māstikal looking like a pillar, about 10' high, with the hand of the mahā-sati raised up on the east side.

In the open fields further west of the Vīrabhadra temple appear on the ground several mounds which evidently mark the sites of the buildings of the old town of Tālagunda. Bricks resembling those

Ancient town site. of the Śātavāhana period and measuring $16\frac{1}{2}'' \times 8'' \times 3''$ are

found in several places. The ancient site appears to have been extensive. The villagers say that occasionally gold fanams of small size are found on the site. These fanams might be of the Hoysala period. On the hill called Mathada-gudda to the south-east of the Praṇavēśvara temple are the ruins of a Narasimha temple. A highly mutilated figure of a god who cannot be identified, is lying on the temple site. Some 50' to the south-east of this site there is to be found an ancient watch tower called *hode* by the local people. It is round in plan and about 30' in diameter. It is said that there are two more of such mounds in the neighbourhood of Tālagunda: one behind the Vīrabhadra temple, about 250 yards from this place, and the other inside the present village of Tālagunda. To the south of the Praṇavēśvara temple also there are traces of the old town.

For the description of the Praṇavēśvara temple see M.A.R. 1932. The garbhagṛīha doorway jambs are carved out of Kadaṁba inscription

Praṇavesvara temple. stones. The workmanship of the doorway is of a later period, perhaps of the 11th century. But the

pillars behind the garbhagṛīha doorway look much older. The southern pillar has a square base, a sixteen-fluted shaft with an eight-sided band in the middle, then a cubical moulding and finally the vase and wheel mouldings. The northern pillar has also a square base; but its shaft is eight-sided with octagonal bands and a cubical moulding surmounted by a vase and a wheel. The temple seems to have consisted originally of the garbhagṛīha only. But some time later, that is, perhaps during the Chālukya period, it seems to have been restored and the front maṇṭapa and doorway seen to have been provided.

Bandalike.

Bandalike was last visited during the year 1932 and an account of some of the temples at the place was published in the annual report of the Archæological Department for that year. In this report is given an account of the other temples at the place.

OLD BASTI.

At the north end of the tank is situated the old basti. The inscription Sk. 219 of 912 A.D. which stands at the entrance to the basti

History. mentions a certain basadi and says that it was endowed by Jākiyable. But this is not the basti referred to in the

inscription since it seems to be definitely of a later period structurally. However, it must have been constructed, at any rate, long before 1200 A.D. since, as mentioned on one of the pillars in the mukhamanṭapa, it was renovated in about 1200 A.D.

The upper portion of the outer walls of the garbhagriha does not correspond to the basement which is square and indented in plan and

Outer view. consists of three cornices of which the lower two have the uncarved dentil and other mouldings. The plan and construction of the basement appear to be similar to those met with in the Pārśvanātha

Basti at Halebid, the Kēśava temple at Dīnḍagūr, etc. These and other architectural features of the temple, like the pillars, etc., definitely suggest that the basti is not of so early a date as 912 A.D. The original wall appears to have been ornamented with rows of pilasters. The basement cornices end at the south-west and north-west corners of the navaraṅga. The corner pilasters at the south-west and north-west of the outer walls have each a square base with hooded corners at the top. The shaft of each pilaster has been carved with the figure of an indented smaller pilaster issuing out of a horse-shoe design and ending in leafy hangings on either side. At the neck of the pilaster is a horizontal plain moulding with hooded corners. Above this moulding and between the hooded designs is carved a horse-shoe-shaped canopy with the figure of a padma medallion in its centre. The outer walls of the garbhagriha and navaraṅga, as they now stand, are plain and were in all probability constructed when the temple was repaired in 1200 A.D. The eaves, parapets and tower of the temple are all missing.

The mukhamanṭapa is cruciform in plan and its basement consists of four cornices of which the third and the fourth from the bottom

Mukhamantapa. have dentil mouldings. Above the basement is worked a stone railing all along the outer edge of the manṭapa. The

railing is divided into several panels by double columns which have cubical and eight-sided mouldings. In the panels appear flowers, dancing and obscene figures and figures of musicians resembling those on the old railing in the mukhamanṭapa of the Pārśva-nātha Basti at Halebid. Above these sculptured panels the railing has a scroll frieze at the top.

The eastern flight of steps of the mukhamanṭapa is supported on either side by well-carved figures of dvārapālas just in front of the projecting bases meant for

elephants or lions. Originally a stone bench ran all round the mukhamāṇṭapa on the inner side. The pillars standing on the bench have octagonal bases and sixteen-fluted shafts. The central four pillars of the mukhaṁāṇṭapa stand on stylobates carved with dentil mouldings. The bases are square and the shafts have the following mouldings in order from below : (1) short and sixteen-fluted, (2) eight-sided, (3) sixteen-fluted, (4) eight-sided band carved with floral design, (5) sixteen-fluted, (6) eight-sided, (7) cubical and plain, and (8) drum and wheel. The bases of these pillars as also those of the pillars standing in the outer row of the central ankaṇa suggest that at the time of the renovation of the temple the roof of the mukhaṁāṇṭapa was raised. The central ceiling of the mukhaṁāṇṭapa is divided into thirty panels with no figures in any of them. The south-west and north-west pillars of the mukhaṁāṇṭapa form a group by themselves. Their shafts are square and indented, each indented face being divided by three cornice bands into nine panels. In these panels are carved floral designs as follows : The middle panel at the bottom of each face has a lotus with stalk. The side panels at the top have leafy representations. Above these panels the four faces of the shaft have graceful horse-shoe-shaped canopies on either side of which the corners of the shaft have hooded mouldings. Above the canopies the drum mouldings appear surmounted by a square and indented abacus. The brackets above the abacus are ribbed in the Chōla pattern.

The east outer wall of the navaraṅga has a middle cornice band ornamented with single flowers between single columns. The navaraṅga

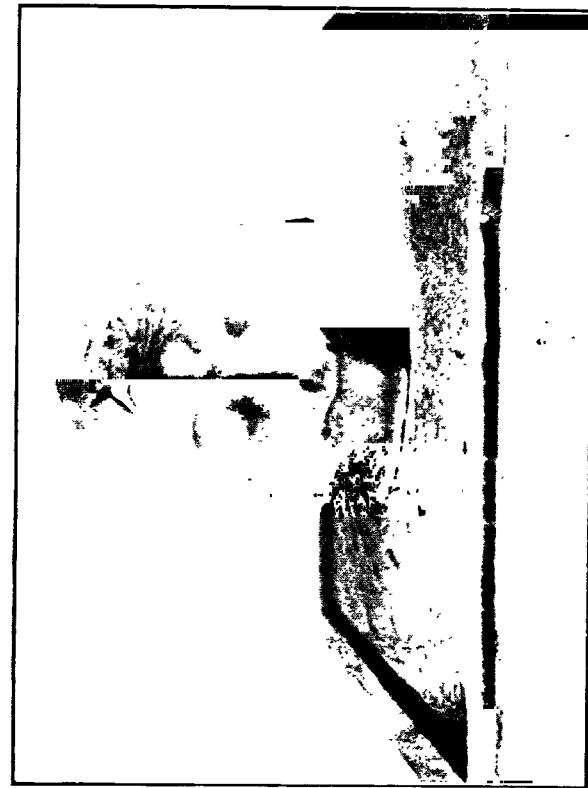
Navaranga. doorway is a well-carved soap-stone piece ornamented with jambs each of which has a base with a group of Rati and

Manmatha and a seated Yaksha carved on it. Above the base there are five vertical bands as follows : (1) floral, (2) rope design secured at intervals by square padma medallions, (3) a pilaster shaped like a plantain tree with its shaft gracefully intertwined by a creeper and with figures of Yakshas carved on it, (4) a square pilaster whose front face is carved with low reliefo figures of horse-shoe-shaped canopies and creeper and floral designs, and (5) a vertical scroll band having in its convolutions seated figures of Yakshas. This scroll ornamentation is carried over the lintel of the doorway. Above the doorway the eaves have a row of geese below them and horse-shoe-shaped arches on their front face. Each of the jambs of the doorway has the carving of a chakrabandha with an inscription inscribed in it.

The navaraṅga is a hall of nine ankaṇas whose central pillars are fully developed specimens of the lathe-turned bell shape with leaf moulding as at the Kēdārēśvara temple in Halebīḍ. These pillars and the doorway above described indicate that the Hoysalas closely followed the architectural traditions of the Chālukyas. The beams are ornamented with dentil mouldings and their undersurfaces have the carvings of padmas in good relief. The central ceiling of the navaraṅga is flat and divided into nine panels which have no figures in them.



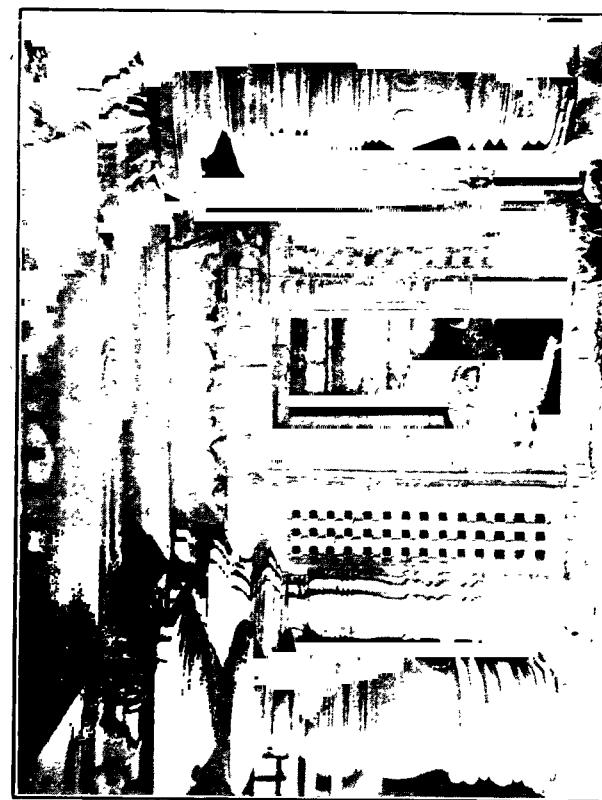
1. BULL, TRIPURANTESVARA TEMPLE, BELGAUM (p. 78).



2. LINGA, KALESVARA TEMPLE, BHAVARANGI (p. 101).



3. MUKHAMANTAPA, TRIPURANTESVARA TEMPLE, BELGAUM (p. 78).



4. VASTBUCIE DOORWAY, OLD EASTI, BANDALIKE (p. 89).

In the south-west corner of the navaraṅga is a very good image of a Yaksha seated under a tree whose large leaves remind us of those met with at Ellōra (Pl. XIII, 3). On the branches of the tree are perching monkeys. The corresponding Yaksha on the opposite side is missing. The Yaksha is two-handed holding lotus in his right hand. His left hand is broken. His ornaments consisting of the kirīta, padma ear-rings, necklaces, etc., are all boldly carved in high relief and the Yaksha wears also a yajñopavīta. The curls of his hair add charm to the facial expression and there is a pleasing smile depicted on his lips. The chin and the brows are clearly marked.

On either side of the vestibule doorway there are perforated screens whose bands are carved with padma medallions (Pl. XIV, 4). On the jambs

Vestibule. appear indented pillars. In the two side ankaṇas on either side of the doorway there are turreted niches which originally enshrined images. The towers of these niches have the usual dentil and other mouldings which are mostly uncarved. On the upper lintel of the vestibule doorway appears under a graceful makara-tōraṇa and serpentine arch the image of a seated Jina under a kīrtimukha. The image is very probably Śāntinātha mentioned in the inscription of 1200 A.D. mentioned above. Above the head of the image is a mukhode and on either side are the usual chāmara-bearers and standing Jinas. The ceiling of the vestibule is now damaged. It originally consisted of nine panels with the carving of a padma in the centre.

The garbhagṛīha doorway is also well-carved like that of the vestibule. Above the lintel is a row of turrets of varied designs. Two of the turrets are curvilinear as at Puri and Jagannāth.

Garbhagṛīha. The occurrence of such turrets is interesting. The inside walls of the garbhagṛīha have a middle cornice band. The ceiling of the garbhagṛīha has a well-carved padma in its centre. The beams, like those of the navaraṅga and the vestibule, have been carved with dentil mouldings. The garbhagṛīha is now empty.

VIRABHADRA TEMPLE.

About 50 yards to the north-east of the basti stands the temple of Virabhadra which appears to have been built in the 14th century.

Main image. The image of Virabhadra is well executed with a serpentine and creeper tōraṇa. The god is in the pose of marching to the left holding in his four hands sword, arrow, bow and shield. He wears moustaches and runḍa-māla.

The outer walls of the temple as also those of the front mantapa have been constructed in recent days. To the west of the temple

Mahishasuramardini. is a mound on which is standing an image of Mahiśāsura-mardini whose eight hands are disposed as follows:

spearing demon, holding sword, holding chakra, holding arrow, holding śankha, holding bow, holding buckler and placed on demon's head. On the tōraṇa of the image appears a creeper design. The image is perhaps one of the Śivapañchāyatana group.

To the north-west of the temple is lying a mutilated image of a four-handed god, perhaps of Vishṇu, which also appears to have belonged

Vishnu. to the Śivapañchāyatana group. In front of the temple is lying a lathe-turned bell-shaped pillar of the Chālukya times.

About 20 feet away to the north of the temple can be traced the mud fort wall of the old town of Bandalike. A few feet further north is

Chaturmukha Brahma. set up a pillar, about 2' high, on a plain pedestal. On each of its four corners at the top is carved the head of a god wearing a ribbed tiara. The god represented is perhaps Chaturmukha Brahma.

SŪMĒŚVARA TEMPLE.

In the north-east corner of the old Chālukyan town site is situated the Sūmēśvara temple. It is called the Ānekal Sūmayya

History and description. temple and was constructed in 1274 A.D. by a certain Boppa Setṭi (E. C. VII, Sk. 236). The structure is

homogeneous and consists of three cells arranged on the three sides of a rāngamaṇṭapa whose doorway is facing east. The main cell only has a closed vestibule in front. The other two cells exist on the north and south sides of the navaraṅga hall. The outer walls of the temple are raised on a basement consisting of three cornices of which the third from the bottom has been ornamented with dentil mouldings. The main cell, its vestibule and the navaraṅga are all square in plan with indentations here and there. The outer walls are plain except for a middle cornice band all round. This band bears a frieze of rhoimboidal padmas. In the north-east and south-east of the temple these padmas bear in their centre dancing and indecent figures. The eaves are short and plain. In front of the temple the architrave bears a row of single flowers between single Dravidian columns. There appear to have been existing originally two elephants in front of the temple. These are now mutilated; but they show good workmanship.

There was perhaps a narrow porch in front of the navaraṅga formerly as at the Sūmēśvara temple at Belgāmi. In the two outside ankaṇas

Sculptured screens. of this porch are two beautifully sculptured perforated screens. Their square perforations are divided by circular small panels bearing relief figures of gods, Yakshas, swans, lions, etc. Between the rows of perforations are broader bands or friezes depicting the episodes of the Rāmāyaṇa on the south and of the Mahābhārata on the north :—

SOUTH SCREEN—(road from bottom).

7th Frieze (from top) :

1. Rāma and Lakshmana standing.
2. Rāvaṇa in durbar.
3. Sītā in Aśokavana.

Perforations interspersed by medallions depicting gods.

6th Frieze :

1. Rāma and Rāvaṇa fighting.
2. Rāma, Sītā and Lakshmana with monkeys.

Perforations interspersed by medallions bearing lions.

5th Frieze :

1. Hanumān and the Rākshasas fighting. Behind Hanumān are several other monkeys. To extreme left are Rāma and Lakshmana.

Perforations interspersed by medallions bearing geese.

4th frieze :

1. Hanumān and other monkeys reporting to Rāma.
2. The monkeys bridge the ocean.

Perforations interspersed by medallions bearing lions.

3rd frieze:

1. Rāma and Lakshmana in quest of the māyāmṛiga.
2. Rāma shooting the māyāmṛiga.
3. Deer and bear in the jungle.
4. Rāvaṇa as yati before Sītā.
5. Rāvaṇa abducting Sītā.

Perforations interspersed by medallions bearing geese.

2nd frieze:

Battle between Rāma and the Rākshasas led by Khara and Dūṣhaṇa.

Perforations interspersed by medallions bearing figures of elephants.

1st frieze:

1. Rāma's coronation.
2. Daśaratha with his three queens.
3. Queen Kaikēyī planning to send Rāma into exile.

NORTH SCREEN—(from bottom to top) :

1st frieze:

1. Kauravas and Pāṇḍavas at dice.
2. Bhīma shaking the Kauravas off their tree perch.

Perforations interspersed by medallions bearing elephants.

2nd frieze:

1. Karṇa and Arjuna fighting.
2. Gōgrahaṇa.

Perforations interspersed by medallions bearing geese.

3rd frieze:

1. Arjuna and Bhīṣma fighting.
2. Bhīṣma killing Duśsāsana. Draupadī stands to left with her loose tresses.
3. Arjuna and Drōṇa fighting.

Perforations interspersed by medallions bearing lions.

4th frieze:

Arjuna and Karṇa fighting.

Perforations interspersed by medallions bearing geese.

5th frieze:

Bhīma fighting Bhagadatta.

Perforations interspersed by medallions bearing figures of gods.

6th frieze:

Bhīma and Duryōdhana fighting.

Perforations interspersed by medallions bearing figures of gods.

7th frieze:

Śiva seated in state. Below him are Gaṇeśa, Nandi and Kumāra. To the right are a female attendant, Brahma and Sarasvatī. To the left are Viṣhṇu and Mahiṣhāsuramardini.

The navaraṅga doorway is well carved with ornamental vertical bands on the jambs and figures of dvārapālas, Rati and Manmatha on either side. The vertical bands are as follows: floral,

Navaranga. creeper, indented pilaster, scroll and floral with square and round medallions. On the lintel is the figure of Gaja-Lakshmi. The eaves above the doorway are indented and ornamented with garland and leaf designs and dentil mouldings.

The navaraṅga is a hall of nine aṅkauas with six turreted niches in the side walls. In the central square of the hall there are four lathe-turned bell-shaped pillars whose mouldings bear the rope, padma, leaf and garland ornamentations. On some of the leafy designs are carved minute figures of bull, elephant, lion and peacock. The wheel moulding has an ornamental band secured at intervals by padma medallions. The central ceiling of the navaraṅga is divided into nine panels in each of which is an ornamental padma.

The doorway of the south cell is guarded by Śaiva dvārapālas. The north cell doorway has kalaśas on either side and the figure of Gaja-Lakshmi on the lintel. Both the cells are empty.

The doorway of the vestibule is a very good piece guarded by lady attendants on the jambs and having perforated screens on either side. The

Main vestibule and cell. Gaja-Lakshmi lintel has peeled off. On the upper lintel is carved a highly floriated serpentine arch issuing out of the mouths of makaras. Under the arch in the middle is the figure of Tāṇḍavēśvara dancing with figures of attendants and drummers. To the right of the group stand Brahma and Gaṇeśa, while to the left are Vishnu and Vaishṇavī.

The ceiling of the vestibule is raised on two sets of corner stones with a boldly carved padma in the centre. The doorway of the main cell has the figure of Gaja-Lakshmi on the lintel. The jambs of the doorway are plain. The inner walls of the cell have a cornice in the middle. The main linga of the temple, called the Sōmēśvara linga, is about 2½' high including its pedestal. It is flat-headed.

TRIMŪRTI TEMPLE.

The Trimūrti temple is a triple celled structure of the Chālukyan period (Pl. XIII, 2). It stands at a distance of about 100 yards to

General description. the north-west of the Sōmēśvara temple. It consists of three cells all of which had originally stone towers above them. The western tower has now collapsed; but the other two are existing.

In plan the structure resembles the Chaṭṭeśvara temple at Chaṭṭaṭhālli (see M.A.R. 1934 pl. XX, 2). The cells are square in plan and

Outer view. the walls have been built with several indentations. The basement consists of three cornices of which the middle one has the uncarved dentil and other mouldings. The outer walls are relieved by square-shaped and cruciform pilasters, and turret-bearing niches and pilasters. Some of the turrets have serpentine kirtimukha arches above them.

Each of the towers rises in three tiers of turrets and each turret has several cornices of which the mouldings are mostly uncarved. The corners of the tiers have square-shaped turrets, while their sides have the boat-shaped ones. The latter bear kirtimukha arches under which images like Lakshmi-Narasimha, Bhairava, etc., stand or are seated. There are projections in front of all the three towers. The projection over the western vestibule had originally a Tāṇḍavēśvara group under a simhalalāṭa.

Navaranga. There is no mukhamanṭapa now in front of the navaranga. A mutilated bull sits in the open. The navaranga doorway is absent. The navaraṅga hall has in its central ankaṇa well developed specimens of the Chālukyan lathe-turned bell-shaped pillars. On the bell appears leafy and other designs in low relief. The ceilings of the navaraṅga are flat and have padma carvings of varied design. The central

ceiling which is also flat is divided into nine panels, each panel having a padma. The architraves have dentil and rhomboidal floral ornamentations. The inner walls of the hall have six turreted niches of which one enshrines a Saptamātrika panel and another a broken Gaṇapati. The doorways of the cells are well worked with indented bell-shaped pilasters on the jambs and perforated screens on the sides. On the lintels appears the Gaja-Lakshmī group. On the upper lintel of the southern doorway and under a serpentine tōraṇa stands Śiva attended by Gaṇapati and Brahma (?) and Vishṇu and Mahishāsuramardini. On the upper lintel of the western doorway stands a similar group of Śiva attended by similar attendant figures. The upper lintel of the northern cell has Kēśava attended by Gaṇapati, two lady attendants and kneeling Garuḍa on the right and another kneeling figure, two chāmara bearers and Mahishāsuramardinī on the left. The makaras from whose fangs issue the serpentine tōraṇas are all ridden ones.

The western and southern cells enshrine flat-headed lingas ; but the northern cell has a good figure of standing Vishṇu of whose four hands three are broken and the existing one holds chakra. The image is about 5½' high including the tōraṇa. The ten avatārs are carved on the tōraṇa. On either side of the god stand lady attendants. The image stands in samabhaṅga and is well decked with the usual ornaments.

Chikkamagadi.

Chikkamāgadī is a village situated at a distance of about four miles to the north of Bandalike. Among the ancient monuments at the place two at least deserve mention. One is a Jain Basti now called the Basavāṇṇa temple and the other is the Kallēśvara temple.

JAIN BASTI.

The basti is now converted into the Basavāṇṇa temple. It consists of a garbhagṛīha, a closed vestibule, and a navarāṅga with no porch. On

General description. either side of the flight of steps leading up to the navarāṅga doorway there are projections on which, perhaps, were formerly existing elephants. The garbhagṛīha and navarāṅga are square in plan and are indented. The basement consists of three cornices of which the third from the bottom has dentil mouldings. The outer walls are plain and have, like the outer

Outer view. walls of the Sōmēśvara temple at Bandalike, a middle cornice ornamented with rhomboidal flowers. Above the walls there are three cornice mouldings of which the two that are below have uncarved dentil and other mouldings. The eaves are sharp and relieved at intervals by kīrtimukhas. The tower is a stepped pyramid consisting of seven tiers of cornice mouldings decorated with dentil designs. In front of the

tower there is a projection over the vestibule the front face of which has been carved with a pleasing simhalalāṭa under which is the figure of a standing Jina.

The navaraṅga doorway is plain except for the cruciform pilasters appearing on either side. The four central pillars of the hall have each

Navaranga.

two large cubical mouldings between which appear circular and sixteen-sided mouldings. On the faces of the base of each pillar are carved reliefo figures of kalaśas. The ceilings of the navaraṅga bear good figures of padmas resembling jeweilery work. The central ceiling has been divided into nine panels in each of which is carved a padma. The beams are ornamented with padmas and dentil designs. In the western wall of the hall there are two niches which are both empty.

The vestibule doorway is plain having screens on either side without perforations. The garbhagriha doorway is also plain. Inside the

Garbhagriha.

garbhagriha is installed in recent times a bull on a pīṭha.

KALLĒŚVARA TEMPLE.

The Kallēśvara temple is a dilapidated structure. Its outer wall slabs have all disappeared. The original doorway of the temple appears to have been on the east side. The temple seems to have been a triple-celled structure and similar in type, to the three-celled Chālukyan structures found in the Davangere Taluk (*see* M.A.R. 1939).

The four central pillars of the navaraṅga have the usual cubical, eight-sided and sixteen-fluted mouldings. The roof of the structure is low

Navaranga.

and the ceiling of the central ankaṇa of the navaraṅga hall is raised on two sets of corner stones with padma in the centre.

The western and southern cells have liṅgas inside them, while the north cell enshrines an image of Kēśava which is about $5\frac{1}{2}$ ' high in-

Kesava.

cluding its pedestal. This image is well-carved with the ten avatārs of Viṣṇu appearing on the prabhāvali. The ceiling of this cell has the design of a padma in its centre.

All the vestibules are open and have a common navaraṅga. To the left of the main cell is a three-headed and eight-handed image of Śiva

Siva.

holding the following attributes: abhaya, trident, skull-headed mace, an arrow, drum, broken, broken, and broken.

The god is seated in padmāsana. All the three heads wear jaṭāmakutas. The tōraṇa is carved of the same stone.

The outer walls of the main cell are buit of bricks measuring 12" X 6" X 2". The bricks are possibly of the Vijayanagar period.

Malavalli.

Malavaļli is an insignificant village situated at a distance of about 5 miles to the east of Narasāpura near Bandalike. The only interesting monument at the place is an eight-sided pillar bearing the famous Malavalli inscriptions (E.C. VII, Sk. 263, 264).

The pillar is of soap-stone and on it are engraved two important inscriptions :

Pillar inscription.

one of the time of Vinlikukadla-Chuṭukulānanda-Śātakarṇi and the other of the time of Kadamba Rāja (? Mayūra Śarma). The inscriptions mention the god Maṭṭapati-

dēva whose temple is no longer in existence. The temple of this god was probably standing a little distance to the west of the pillar.

Kallesvara temple.

To the north of the pillar is standing a temple dedicated to Kallēśvara with an old black stone linga in its garbhagṛīha. The pānipīṭha of the linga is turned to the north though the cell has its doorway facing south.

To the right of the temple there is a potstone image of Bhairava which seems to belong to the Chālukya period.

Stray images.

At a distance of about 20 feet to the south of the pillar there is a linga whose shaft has its four faces carved with figures of heads like the Chaturmukha-Brahmēśvara at Bandalike.

The fort.

A mud and rubble bastion, about 25' high, belonging to a fort wall of the Pāllegār period is situated at a distance of about 30 yards to the south of the pillar. The bastion is provided with musket holes.

To the north-east of the bastion is a modern temple of Hanumān containing in its main cell a small relief figure of Āñjanēya in the striking attitude. The image seems to be of the Pāllegār period and the existence of the bastion nearby suggests that it is Kōte-Āñjanēya. The gateway of the fort probably existed beside this temple.

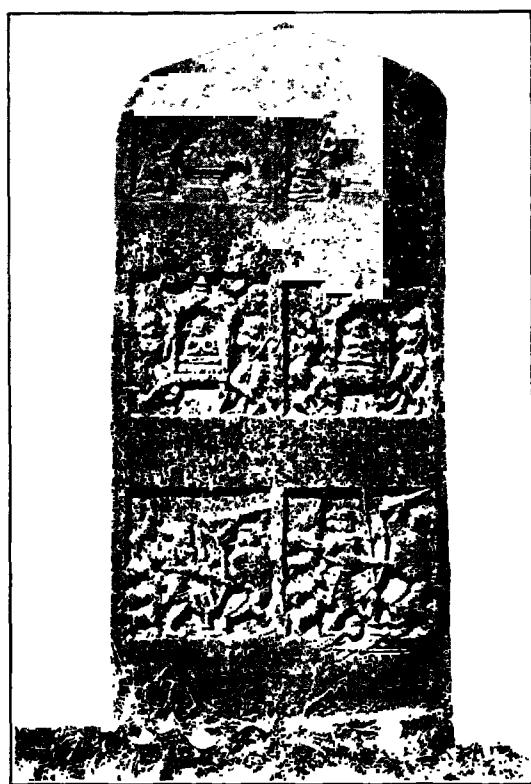
At a distance of about two furlongs to the east of the village and to the north of the tank called the Tāmrakaṭṭe there is a field called Hallakalu which is full of varied pottery consisting of red ware, blackware, etc. But polished specimens are not found. It is reported, however, that large-size bricks are found here and there in the fields.

Kubatur.

The village of Kubatūr was last visited during 1931 and an account of the Kaitabhēśvara temple at the place was published in the Annual Report of the department for that year. During the year under report a survey of the other temples standing on the ancient site of the village was made and it is found that the ancient town was indeed a very extensive one and contained several temples some of which appear



1. VIRAGAL, KUBATUR (p. 97).



2. AN INSCRIPTION, RAMESVARA TEMPLE,
KUBATUR (p. 98).



3. BHAIROVI, BANASANKARI TEMPLE,
BHARANGI (p. 102).



4. CHAMUNDA, BANASANKARI TEMPLE,
BHARANGI (p. 102).

to be very important owing to the fact that they seem to have existed from even the Rāshtrakūṭa times.

At a distance of about a hundred yards to the west of the Kaiṭabhēśvara temple is a modern structure built for the goddess Kālī. The site perhaps marks the spot of an older temple that existed. In

Kali shrine. front of the temple is lying the head of an image which appears to have been brought from elsewhere and kept here. It wears moustaches and a small kīrīṭa. The villagers point it out as the head of Dushṭabuddhi.

About 50 yards to the west of the Kālī temple there is a maṇṭapa borne on four stone pillars of the Gaṅga or Rāshtrakūṭa type. Each of **Old mantapa.** the pillars rises on a square base and has a shaft consisting of a small eight-sided moulding at first and then a cylindrical moulding overlaid by two cylindrical bands of which the lower is larger than the upper. Above the cylindrical moulding there is a drum. A few feet to the north of the pillar stands a vīragal.

Proceeding westwards we pass through a hamlet to the west of which there is a large tank which seems to be very old as can be seen from **Durga shrine.** the old pillars of the sluice. On the western bank of the tank is a dilapidated maṇṭapa inside which is an image of a four-handed Durgā holding sword, trident, drum and bowl. The image is rudely executed. The two pillars in front of the image are of the flattened bell-shape type with reliefo carvings of horse-shoe-shaped arches, triangular designs and hooded corners and bearing ribbed brackets in the Chōla style. In front of the temple there are several vīragals and inscriptions of the Cīnālukya period.

At some distance to the north of the tank is a modern structure enshrining a 17th century image of Ganeśa. In the north-east corner of **Old inscriptions.** the temple is set up a vīragal inscription, possibly of the Rāshtrakūṭa period, with the representation of the figure of an elephant at the top (Pl. XV. 1). A similar inscription stone is set up on the platform of a peepul tree a little distance further north. Beside the latter inscription there are several vīragals among which there is one on which is carved a well-represented vimāna surmounting horse shoe-shaped arches.

Under a neem tree standing at some distance further north there is an inscription of the Chālukya period. By the side of the inscription there is an image representing Pārvatī-Paramēśvara. Behind Paramēśvara a bull is standing. The god is two-handed. In his right hand is held a lasso and in his left a severed head. The image is about a foot high.

A little distance to the north is a temple dedicated to the god called Mailāra. In front of the temple, that is, to its south-east there is set up another inscription of the Rāshtrakūṭa times and on it are carved reliefo figures of an elephant on the obverse and a kalaśa on the reverse.

Immediately to the north of the village there is an old basti dedicated to Pârśvanâtha. The basti was constructed in 1077 A.D. but in later times its outer walls were built of laterite blocks. The structure has now become dilapidated and in its present

Parsvanatha basti. state consists of a garbhagriha with a front long maṇṭapa and an ardhamāṇṭapa. The basti seems to have had a large mukhamāṇṭapa in front. The four pillars in the long maṇṭapa are of the lathe-turned bell-shape type of the Châlukya period. The ceiling of the maṇṭapa has been raised on two sets of corner stones with a well-carved padma in the centre. The two pillars of the ankâna in front of the garbhagriha form a good pair and consist each of a cubical base and an eight-sided shaft whose corners have pairs of symmetrical leafy or hooded reliefs on either side of an indented drum design. Above the eight-sided moulding rises another cubical moulding surmounted by an indented vase moulding and an indented wheel-shaped moulding. In front of the garbhagriha are found the following images :—(1) a seated Nâginî (left), (2) a standing soap-stone Pârsvanâtha under a seven-hooded serpent and mukkodé and (3) a standing Chandranâtha under mukkodé. The main image of seated Pârsvanâtha in the cell is of very good workmanship. The image sits in dhyânâsana under a mukkodé and a seven-hooded serpent. On the two sides of the image there are the images of the attendant chauri-bearers wearing kiriṭa and other ornaments. The tôraṇa behind the main image has a scroll ornamentation. The image sits on a lion pedestal which is cruciform in plan and indented bearing the relief figures of lions seated on their haunches. The doorway of the garbhagriha has its jambs carved with the following vertical bands : rosettes, creeper, pilasters, rope design with square medallions, and floral. On the lintel of the doorway is depicted the figure of Pârsvanâtha seated like the main image.

At a distance of about 50 yards to the north of the basti is situated the Râmêśvara temple which from the outside looks more like a modern house. Really, however, it appears to be one of

Ramesvara temple. the oldest monuments in the village and almost intact inside. The outer walls have all been rebuilt, in recent times, in mud and the temple is provided with an ordinary tiled-roofing. In inscription No. Sorab 269 of 1065 A.D. the temple is mentioned as having been restored (Pl. XV, 2). Thus the original structure may be assigned to C. 900 A.D. and may be taken as a typical Râshtrakûṭa monument judging from the pillars and the central ceiling in the navaraṅga. The navaraṅga doorway is of hard trapstone like the other architectural members of the temple. On the jambs of the doorway appear the following vertical bands : rosettes, scroll and a rope designed pilaster issuing out of a kalaśa-like creeper and ornamented with transverse beaded ornamentation, scroll work and square medallions on the shaft. On the lintel of the doorway appears a Gaja-Lakshmî group. The goddess is seated below a horse-shoe-shaped arch which is hidden from view. On either side of the doorway was a railing ornamented with lion faces. The southern railing only is existing.

The temple consists of a garbhagṛīha with an inner pradakṣinā and of a front rangamāṇṭapa. The four central pillars of the māṇṭapa are modelled like those of the Nandimāṇṭapa standing in front of the temple. Each of them rises on a cubical base and has a cylindrical shaft overlaid by cylindrical bands as in the māṇṭapa to the west of the Kālī shrine behind the Kaiṭabhbhēśvara temple. Above the cylindrical moulding rises the bell-shaped moulding. It appears that from such bell-shaped moulding the later Chālukyan form developed. Above the bell-shaped moulding appears the wheel-shaped moulding surmounted by the ribbed brackets. The central ceiling of the navarāṅga is exquisitely worked like the ceiling at the Kallēśvara temple in Araḷaguppe. It is divided into nine panels each of which is boldly carved with figure sculpture. The figure of Tāṇḍavēśvara is carved in the central panel and those of the Ashṭadikpālakas are carved in the outer panels. Among the figures of the Ashṭadikpālakas those of Agni and Kubēra are wrongly transposed. The central panel is marked off from the rest by bands ornamented with scroll work and padma medallions, the convolutions of the scroll being carved with figures of Yakshas some of whom are dancing, some playing on musical instruments and others flying with garlands. In the central panel Śiva dances on the demon Andhakāsura in a vigorous pose. He wears a long flowing rūḍamālā and jaṭāmakuṭa among other usual ornaments. To the left of Andhakāsura is seated Nandi above whom is the figure of Pārvatī. To the right of the prostrate Andhakāsura there are two drummers of whom one beats on a double drum and another on a single drum. Above the drummers is a cymbalist behind whom is the representation of a lotus. Above the cymbalist is a two-handed figure seated with folded arms. Further above is Gānapati and at the left corner is Kuṇāra with a two-handed seated figure of a goddess below. Śiva is eight-handed holding the following attributes: svargahasta, chitte-tāla, cobra and rosary, trident, drum, cobra, chitte-tāla, and stretching gracefully towards the right hip. The figure of Śiva is slim and boldly outlined with vigorous expressive face and limbs. The outer panels are carved with figures of the Dikpālakas in the following order proceeding from the east clockwise : Indra on elephant, Kubēra on horse (mistake of the artist—there ought to have been Agni). Yama on buffalo, Niruti on man, Varuṇa on makara, Vāyu on deer, Agni on ram (mistake for Kubēra), and Īśāna on bull. Each one of these figures is boldly carved with graceful figures of attendant musicians and Yakshas several of whom are in the pose of flying among the clouds. The musicians consist of drummers, cymbalists and gong-players. Even the vehicles of the Dikpālakas show life and movement.

The ceilings to the east and west of the central ceiling have good figures of padmas. In the navarāṅga are placed a large Saptamāṭrīka panel and a very good figure of Mahishāsuramardini (Pl. XIII, 4). In the latter group the demon is shown as issuing from the body of a buffalo and as being speared by the eight-handed goddess to whose right is her vehicle, the lion. The image is very forceful, though carved of hard trap stone.

The doorway of the garbhagriha is also well carved like the navaraṅga doorway. Inside the garbhagriha the Rāmēśvara liṅga is set up on a pāṇibatlu and is about $2\frac{1}{2}$ ' high. In front of the garbhagriha doorway is a chandra-śila which resembles the one at Gauja.

In front of the temple there is a Nandimāṇṭapa whose walls have, in recent days, been built of mud. The roof is tiled. But the pillars of the māṇṭapa are ornamented like those of the navaraṅga. They have cubical bases and cylindrical shafts containing the following mouldings in order from below: eight-sided, eight-sided and short, a cylindrical bell-band, and a wheel band. The shaft is surmounted by a wheel moulding above which the brackets are simple. The stone used for the carving of these pillars is hard trap stone. The bull in the māṇṭapa is very well carved with ornaments, jingles and bells. Its two horns are broken. The snout is projecting a little upwards. Viewed from one side it looks very natural.

To the south-east of the temple are placed several nāga stones of which one represents a figure standing under a five-hooded nāga.

At a distance of about 200 yards to the west of the village is situated the Chintāmaṇi Narsimha temple. It seems that such temples of Chintāmaṇi Narasimha are peculiar to the Shimoga District. There is a Chintāmaṇi Narasimha temple at Kūḍli and another at Kuppagadde. The area between the village of Kubatūr and the Chintāmaṇi Narasimha temple is full of mounds of old houses. It is probable that the old town site extended to this part also. Ruins of ancient mud fort walls can be traced in several places.

The image of Narasimha in the garbhagriha of the temple is a two-handed figure sitting with the right knee folded up and the left disposed in padmāsana. The image wears the face of a natural lion as the one at Kūḍli.

A few yards to the south-west of the Narasimha temple is standing a four-handed image of Viṣṇu holding gadā, śankha, chakra and padma. It is called Satyanārāyaṇa by the people. It is a relief figure belonging, perhaps, to the Vijayanagar period.

Bhārangi.

The village of Bhārangi is an insignificant place situated at a distance of about 8 miles to the east of Ānavaṭṭi. But it contains several old temples and a basti of the Chalukya period.

The basti consists of a garbhagriha, a closed vestibule, a navaraṅga and a porch. It appears to date from about the Chālukya period. The outer walls are plain and rise on a basement consisting of four plain and flat cornices. The parapet on the east has the figure of a Jina standing under a mukkode. The navaraṅga doorway is designed like the usual Chālukyan doorways. The four central pillars of the navaraṅga have

Jaina Basti.

cubical, eight-sided and sixteen-fluted mouldings. The central ceiling is raised on two sets of corner stones. On either side of the vestibule doorway there are perforated screens. The present image in the garbhagṛīha is of marble and evidently of the modern days. It appears very much like the Buddha images without ushnīsha. The old image of Pārśvanātha is missing. Some of the broken parts of this image are lying in the compound of the temple.

Near the tank of the village is situated the Kallēśvara temple. Like the temples in the Dāvangere taluk this structure consists of

Kallesvara Temple. three cells arranged on the three sides of a common navaraṅga. The liṅga is in the main cell, Sūrya in the east cell and Viṣṇu in the west cell. The roof of the temple is low. The main cell has a closed vestibule in front. The pillars of the navaraṅga are short, bell-shaped and lathe-turned. Inside the navaraṅga there are the following images : (1) Viṣṇu holding padma, chakra, śankha and gadā with the ten avatārs on the prabhāvali ; (2) Sūrya ; (3) a Saptamāṭṛika panel ; (4) three bhakta figures seated in a row with folded hands ; (5) Mahiṣāsuramardini, and (6) Kumāra. The ceiling of the navaraṅga is raised on two sets of corner stones with a padma in the centre. The doorway of the vestibule has scroll ornamentation on the jambs and is guarded by male dvārapāla figures on either side attended by female chauri-bearers. There are also perforated screens on either side of the doorway. The lintel has a Gaja-Lakshmi group under a serpentine tōraṇa issuing from the fangs of makaras. To the right of Lakshmi stands Brahma and to her left Viṣṇu holding abhaya with padma, chakra, sankha and gadā. In the vestibule is a couchant Nandi much damaged. The garbhagṛīha doorway is plain with Gaja-Lakshmi on the lintel. Inside the garbhagṛīha the main liṅga is human-faced with phālaksha brows, eyes and moustaches (Pl. XIV, 2).

Near the waste-weir of the tank of the village stand three dilapidated structures of the Chālukya period. Of these one is dedicated to **Narayana Temple.** Nārāyaṇa and contains at present only one cell. The image is Janārdana in form with the ten avatārs carved on the tōraṇa. The workmanship of the image is rude and it is very probable that the image hails from about the 14th century. At the entrance to the temple are lying two mutilated Chālukya images. One of them which is headless is possibly Brahma judging from the kamaṇḍalu that appears in the left lower hand of the image. The other image is that of Sūrya.

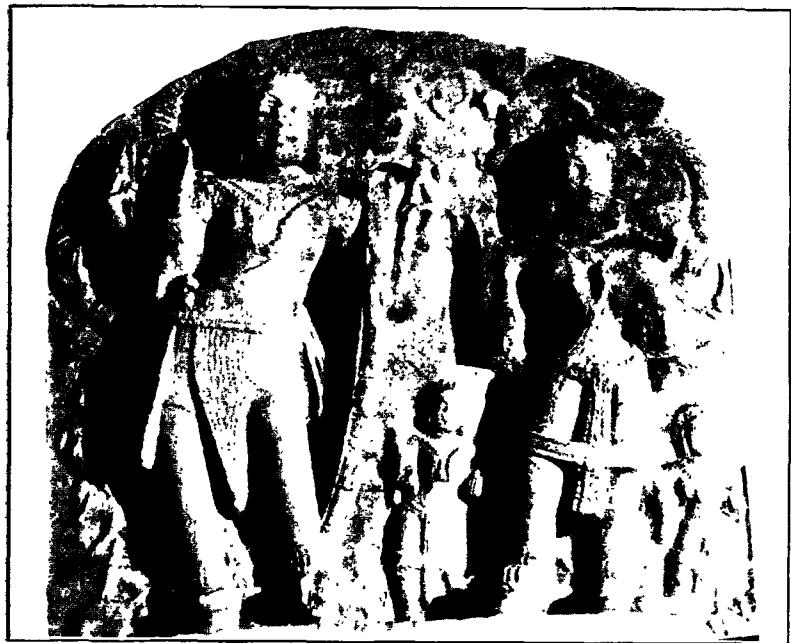
The Mallikārjuna temple standing at a little distance from the Nārāyaṇa temple is also much ruined. In its navaraṅga the four central pillars are short with cubical, eight-sided and sixteen-fluted mouldings. The liṅga in the main cell is missing. The temple was built in 1178 A.D. according to the inscriptions.

The third temple in the group is the Banasankarī temple. It is also of the Chālukyan period and is mostly dilapidated. In its **Banasankari temple.** navaraṅga or front manṭapa the two front pillars have the usual cubical, eight-sided and sixteen-fluted mouldings.

The other two pillars, however, have cylindrical shafts rising on cubical bases. The ceiling is raised on two sets of corner stones with a padma in the centre. The garbhagṛīha is divided into compartments by two pillars whose shafts have hooded mouldings at the corners and are rectangular in section with three indentations at the corners and with hour-glass-shaped mouldings on the faces. In the middle of the shafts and at the top appear three cornice bands. The bases of the pillars are cubical.

In the garbhagṛīha of the temple are enshrined the following images commencing from the left :—

- Images.**
1. A two-handed lady attendant—Hands broken. Appears to hold padma in the right hand. It may be Pārvatī.
2. Four-handed Śiva standing with Pārvatī under a serpentine tōraṇa (Pl. XVI, 1). He holds lasso, a trident, an arrow and a bow. On either side of Pārvatī there are lady attendants. To the right of Śiva there are a boar and two dogs with the figure of Arjuna doing penance. The loin cloth of Śiva is hanging. The god wears rudrāksha and his hair is disposed in curls. There is no kiriṭa on his head.
3. Two-handed Śiva, (Pl. XVI, 2) with lasso in the right hand and arrow and bow in the left. The figure wears kiriṭa.
4. Two-handed goddess seated holding phala (?) in the right hand and kalaśa in the left hand. The image possibly represents Annapūrṇā (Śākambharī). The contour of the limbs, the muscles, the folds on the belly and other features are all very well shown. In workmanship this image happens to be the best of the lot.
5. Four-handed Bhairavī (Pl. XV, 3) seated with a dog on the pedestal, and with goblins and naked female figures dancing in the right field. The dog licks the blood from a severed human head. The goddess wears runḍamālā and has phālāksha and canine teeth. On her head is a jatāmakuṭa. Her grin is terrible, though the other facial features are beautiful. In her four hands are held sword, trident, drum and bowl.
6. Four-handed Chāmuṇḍā (Pl. XV, 4) holding rosary with abhaya, chakra, śankha and phala. On her left lap is the figure of Skanda represented as a baby. On the pedestal is depicted the figure of Garuda.



1. SIVA AND PARVATI, BANASANKARI TEMPLE, BHARANGI
(p. 102).



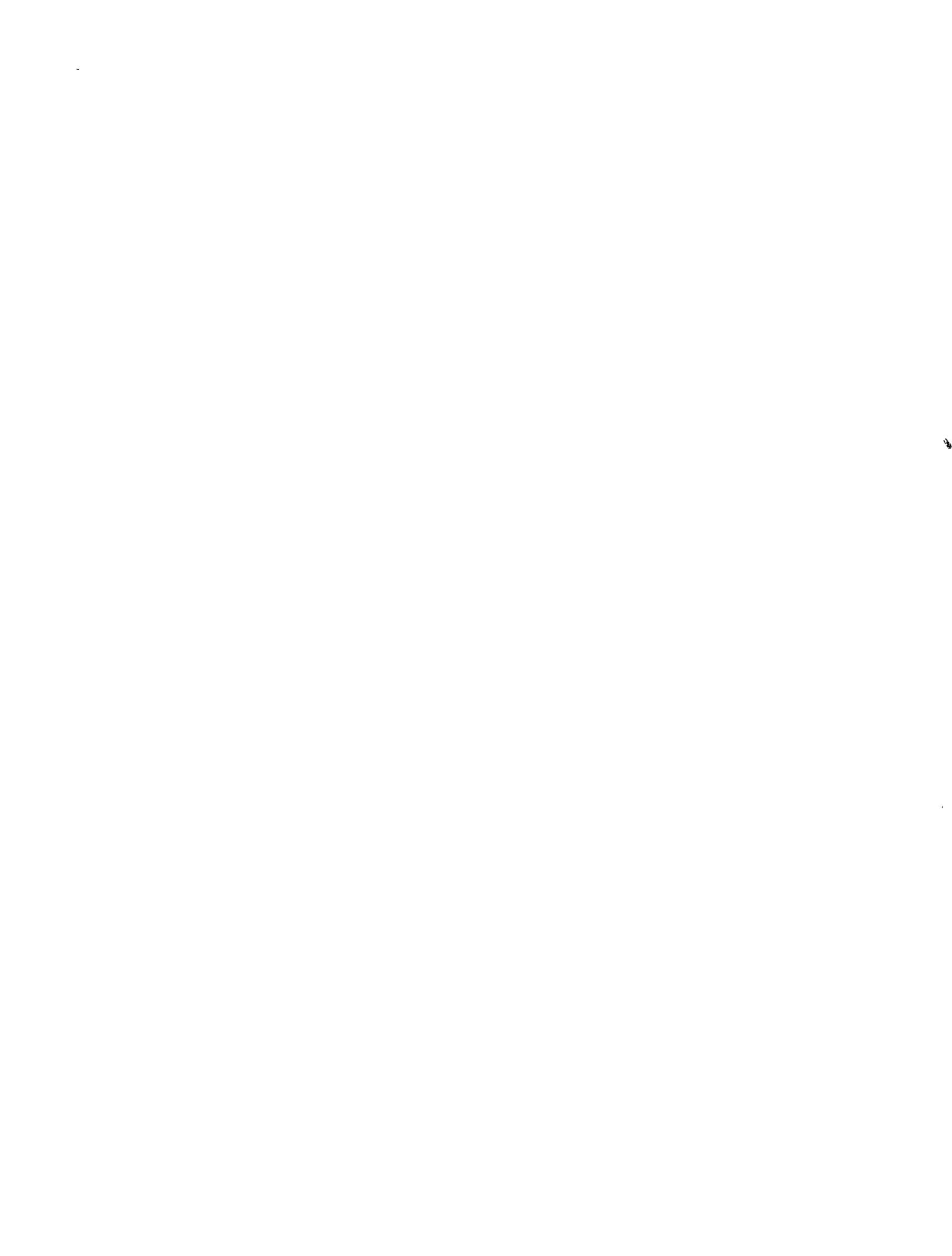
2. SIVA, BANASANKARI TEMPLE,
BHARANGI (p. 102).



3. DVARAPALA, VIRABHADRA TEMPLE, UDRI
(p. 104).



4. MAHISHASURAMARDINI, CHANDRAGUTTI HILL
(p. 107).



Kuppagadde.

A note on the temples at Kuppagadde is published in M.A.R. 1931. In the Vēṇugōpāla temple which is a modern tile roofed structure the image of Vēṇugōpāla in the main cell is an exquisitely carved piece with minute delicacy of details (Pl. XVII, 1).

Venugopala image. Including the pedestal and the tōraṇa, the image is about 5' high. On the pedestal is carved a frieze of cows which are all full of life and movement and in the attitude of listening to the heavenly music of Lord Kṛishṇa. The god stands under a latā-tōraṇa the carving of which is indeed of a very high order. Among the creepers of the tōraṇa are carved the figures of monkeys, birds, etc. On either side of the god are carved the figures of sages in dhyānāsana. On the tōraṇa are further carved the ten avatārs of Vishnu. The god himself is about 3' high and two-handed. He stands with his right leg crossed against the left and in the attitude of playing on the flute the right end of which is ornamented with gracefully hanging bunches. Among the innumerable ornaments worn by the god are large padma earrings, necklaces, garlands, anklets, etc. Each of these ornaments is minutely carved with good taste. The image is better carved than that at Bellūr in the Nāgamangala taluk.

To the west of the Vēṇugōpāla temple stands an Īśvara temple. In the inscriptions the god is called Ālēśvara. The temple was

Alesvara temple. built in 1033 A.D. The navaraṇa and the mukha-maṇṭapa have both disappeared. The main cell which is standing at present is square in plan and is built of laterite blocks. In front of the temple there is a narrow verandah with two niches on either side of the doorway. The right niche has a good figure of Gaṇeśa and the left one has a figure of Mahi-shāsuramardini. The other images belonging to the Śivapañchāyatana group have disappeared. It is said that the image of Sūrya belonging to the temple was taken away to Shimoga about 20 years ago.

The jambs of the garbhagṛīha doorway are plain. But the pilasters on either side are worked in a pleasing manner with the reliefo figures of dvārapālas on their square bases. Their shafts are eight-sided and sixteen-fluted. The sides and flutes are ornamented with petal and rosette designs. At the neck of the pillar is a square panel carved with the figure of a kalaśa. Above the kalaśa appear the fluted vase and wheel mouldings.

On the lintel of the doorway a Gaja-Lakshmi group is carved. Inside the garbhagṛīha the linga is broken. It was about $3\frac{1}{2}$ ' high when it was intact.

To the north of the Ālēśvara temple stands the Chintāmani Narasimha temple.

Chintamani Narasimha temple. The structure is modern and tile-roofed. The doorway of the main cell is Chālukyan in style and ornamented with pilasters bearing the kalaśa and leafy designs as at the Ālēśvara temple. The image of Narasimha is about a foot

in height excluding the pedestal. The face is rudely carved though it looks like a natural lion. The god is two-handed like the images at Kūḍli and Kubatūr. Behind the god is a sculpture representing Anantapadmanābha which seems to have been brought from elsewhere. This image, though mutilated, shows good workmanship. In a niche in the north wall of the front maṇṭapa of the temple is placed an image of Bhairava with the figure of a scorpion on its pedestal. The tōraṇa has a serpentine arch and a simhalalāṭa. The image is four-handed with sword, trident, drum and bowl. Along with the bowl is held also the severed head of a victim. To the right of the god are depicted goblins. To the left are a dog and more goblins. The dog is shown as licking the blood oozing out of the severed head. The image is a good specimen of the Chālukya or Hoysaḷa times.

Udri.

Udri is a village situated about 7 miles to the north-east of Sorab. A note on the principal temples of the place has appeared in the Annual Report of the department for the year 1930.

To the north and west of the village can be traced the old fort walls of the Pā�legār period. By the side of the fort wall to the north

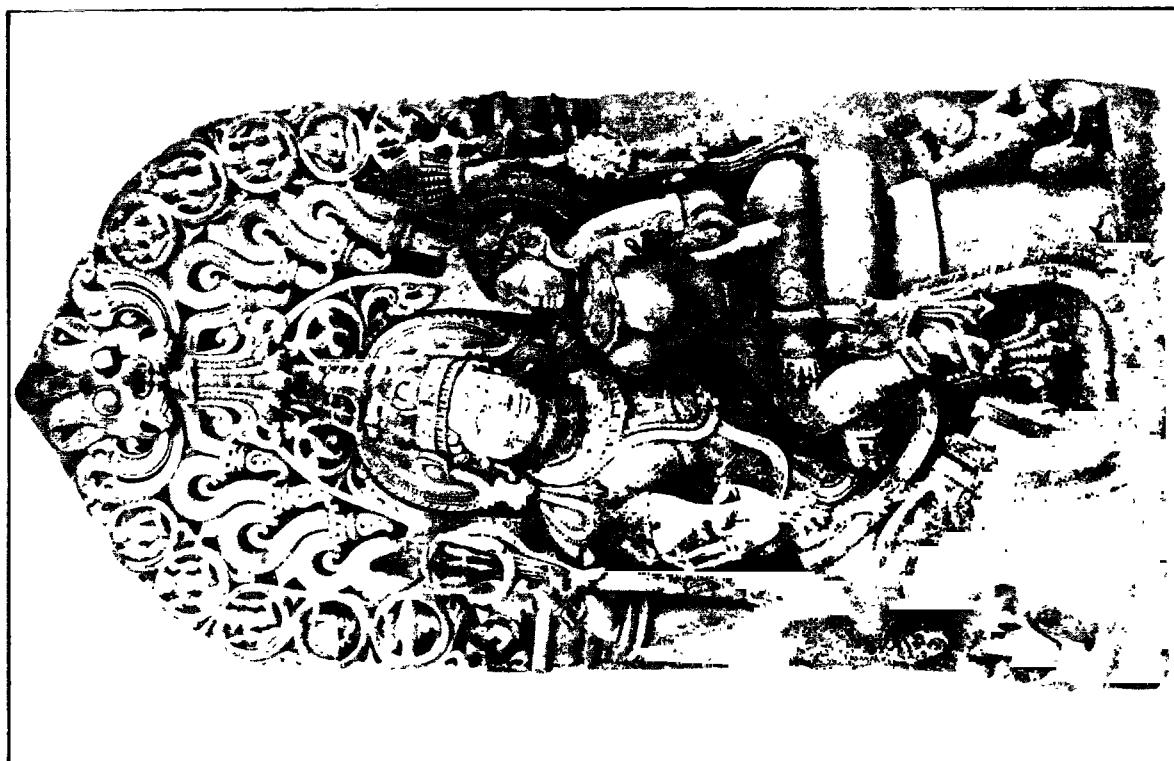
Banasankari. of the village is a mono-celled structure containing a stone image of Banaśankarī which is a four-handed image wearing a jaṭāmakuṭa. The goddess holds in her hands sword, trident, damaru and bowl. In the bowl is the head of a goat. On the pedestal of the image is the figure of a prostrate person to whose right is a goblin and to the left a dog licking blood. The goddess has canine teeth and phālāksha and wears rudiāksha garland. On the tōraṇa are carved the figures of goblins and scrolls. The image appears to belong to pre-Hoysaḷa times. An inscription in Kannada characters of c. 1000 A.D. was discovered on the pedestal of the image.

To the east of the village is situated the Vīrabhadra temple which is a structure of recent times enshrining an image of the Pāllēgar period.

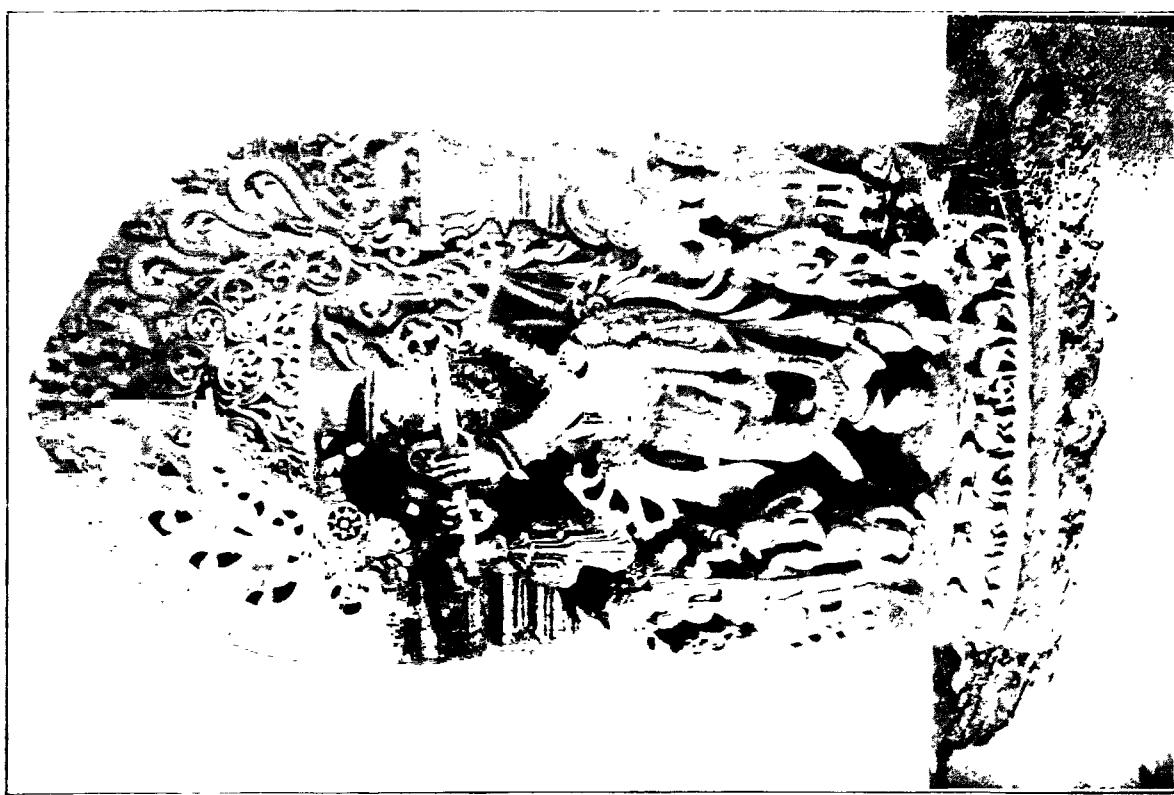
Colossal dvarapalas. At the entrance to the temple are set up two life-size images of Śaiva dvārapālas (Pl. XVI, 3) which are both well executed with stout bodies and limbs and exaggeratedcurls of hair behind their heads. The images wear jaṭāmakuṭas, the usual ornaments, ruṇḍamālās and yajñōpavīta. In their workmanship the images might be assigned to about 1000 A.D. They appear to be dvārapāla figures of an old Śiva temple, presumably the one that is standing in a dilapidated state a few yards to the north-west of the Vīrabhadra temple.

The latter temple now consists of the main cell only, the other compartments having disappeared completely. Among the innumerable

Old Siva temple. pillars and other architectural members lying about the area there are several which indicate a high standard of



1. LANKSHIN NARAYANA, LANKSHIN NARAYANA TEMPLE, KUPPAGADDE (p. 103).
(p. 106).



1. VENUGOPALA, VENUGOPALA TEMPLE, KUPPAGADDE (p. 103).
[Mysore Archaeological Survey]

art. Many of the pillars are of the lathe-turned and bell-shaped type ornamented with scroll and beaded hangings on the bell. There are also flattened and indented pilasters and pillars with rhomboidal floral ornamentation and leaf designs among the ruins. The doorway of the garbhagriha has, besides the rhomboidal vertical band of flowers, a pilaster on each side rising on a low square base and having an indented flattened square shaft ornamented in eight compartments with leafy designs against a background of six flutes appearing on the pilaster. The lintel of the doorway is carved with a Gaja-Lakshmi group. The pedestal of the linga inside the garbhagriha is absent. When intact the temple must have been an elegant structure. Its outer walls have all collapsed, including many of the slabs belonging to the tower. But there appear here and there portions of square pilasters, cornices with uncarved dentil and other mouldings and kirtimukha designs. The tower seems to have risen in two tiers of boat-shaped and square-shaped turrets.

To the west of the village is situated the ancient Jain basti. This structure consists of a garbhagriha, a closed vestibule and a navaranga.

Jain basti. In plan the structure is square with indentations and flattened sides. The basement consists of two cornices of which the upper one is eaves-shaped. The outer walls are plain except for a middle cornice band carved with a frieze of rhomboidal and four-petalled flowers interspersed, here and there, by more ornate ones having many petals or by flowers bearing obscene or other figures in their middle. The eaves are a little straight-sided with upward dentil mouldings at the indentations. The parapet consists of two cornices of which the lower has dentil and cross-shaped mouldings. The tower is in the form of a stepped pyramid consisting of nine steps of cornices each of which has the dentil and uncarved cross-shaped mouldings. At the top the tower has a stone kalaśa. In front of the tower there is a projection over the vestibule whose front face has a well-carved simhalalata with graceful creepers. Under the arch is the figure of a Jina seated under an umbrella and attended by chāmara-bearers.

The navaranga doorway and lintel are later additions. On either side of the doorway there are perforated screens. The jambs have a vertical band of rhomboidal and four-petalled flowers. The pilasters are cruciform and indented bearing leaf designs and bell mouldings. The four central pillars of the hall are bell-shaped and lathe-turned. The architraves have dentil mouldings superimposed by a row of rhomboidal and four-petalled flowers. The central ceiling of the navaranga is finely worked and consists of a large padma with five rows of sharp petals. A low but graceful pendant hangs in the middle. The other ceilings are flat.

On either side of the vestibule doorway there are turreted niches. In the south niche is an image of Shaṇmukha which has been brought from elsewhere. In front of Shaṇmukha are a linga and a Basava. Against the north wall of the navaranga is a beautiful Yakṣī seated under a creeper. The vestibule doorway has

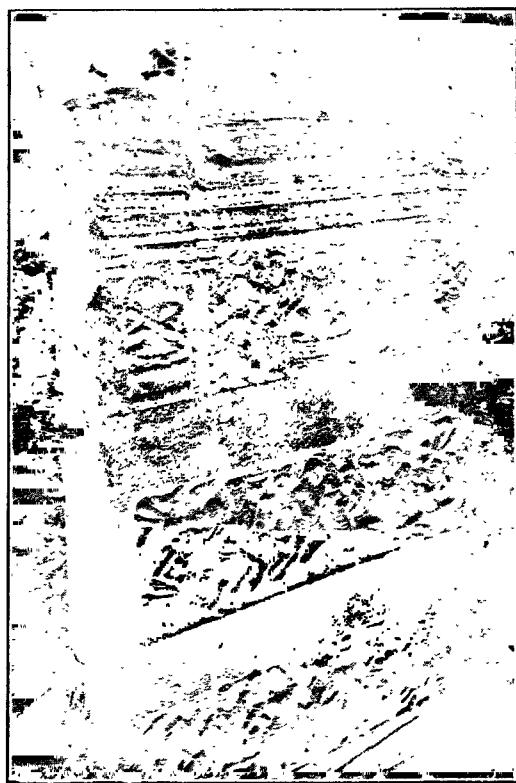
perforated screens on either side and well-worked jambs consisting of the usual ornamental vertical bands of flowers and creepers. On the lintel is the figure of a seated Jina attended by chāmara-bearers. Above the lintel is an eaves-shaped cornice. On the upper lintel stand five Jina figures under a serpentine tōraṇa. The garbhagṛīha doorway is also well worked like the vestibule doorway; but its lintel is uncarved. Inside the garbhagṛīha there is set up a Gaṇeśa image which does not belong to this temple.

About a hundred yards to the east of the basti stands a towerless Śiva temple of the Chālukya period. In design and workmanship it looks like a Hoysala square-shaped structure with indentations. There is no middle cornice on the outer walls as on the Chālukya structures. The front maṇṭapa has collapsed. Only the garbhagṛīha and the vestibule are existing now. The outer walls are raised on a basement consisting of six cornices of which the fourth and fifth from the bottom have the cross-shaped and dentil mouldings which have been left uncarved. The outer walls are relieved at the indentations by pilasters which are right-angled, thin and plain. On the south, west and north outer walls, there are turret-bearing niches, the turrets being designed like the fully developed Dravidian gopurams. The eaves and the tower are absent. The vestibule doorway is plain with perforated screens at the sides. The lower lintel has the figure of a Gaja-Lakṣmī in the middle and a seated two-handed Yaksha at either end. The upper lintel has a row of figures standing under a serpentine arch issuing from the fangs of makaras. These figures are Brahma, Śiva, and Viṣhṇu. The doorway of the garbhagṛīha is well carved with the usual vertical bands on the jambs and with the figure of Gaja-Lakṣmī on the lintel. The linga inside the cell is about $2\frac{1}{2}$ high including the pedestal. At the entrance to the temple are the images of a Mahiṣāsuramardini and a two-handed goddess standing in tribhaṅga.

Siva temple. At a distance of about a hundred yards to the south-east of the Iṣvara temple stands the Lakṣmīnārāyaṇa temple enshrining a good image of Lakṣmīnārāyaṇa (Pl. XVII, 2). The front maṇṭapa has disappeared and the structure now consists of the garbhagṛīha and vestibule only. The basement of the temple consists of four cornices and the outer walls have a middle cornice band bearing the rhomboidal and four-petalled flowers. The pilasters on either side of the garbhagṛīha are bell-shaped and indented and decorated with leaf and petal designs. The image of Lakṣmīnārāyaṇa in the main cell is about $3\frac{1}{2}$ high and is seated on a padma pedestal. The group shows exquisite workmanship and minute details of carving. On the tōraṇa appear the ten avatārs of Viṣhṇu in the convolutions of a scroll band. Below the scroll is a serpentine arch and in the middle of the tōraṇa is a simhalalāṭa. The god sits with his face turned towards his consort who sits on his lap and is

**Lakṣmī-Narayana
temple.**

At a distance of about a hundred yards to the south-east of the Iṣvara temple stands the Lakṣmīnārāyaṇa temple enshrining a good image of Lakṣmīnārāyaṇa (Pl. XVII, 2). The front maṇṭapa has disappeared and the structure now consists of the garbhagṛīha and vestibule only. The basement of the temple consists of four cornices and the outer walls have a middle cornice band bearing the rhomboidal and four-petalled flowers. The pilasters on either side of the garbhagṛīha are bell-shaped and indented and decorated with leaf and petal designs. The image of Lakṣmīnārāyaṇa in the main cell is about $3\frac{1}{2}$ high and is seated on a padma pedestal. The group shows exquisite workmanship and minute details of carving. On the tōraṇa appear the ten avatārs of Viṣhṇu in the convolutions of a scroll band. Below the scroll is a serpentine arch and in the middle of the tōraṇa is a simhalalāṭa. The god sits with his face turned towards his consort who sits on his lap and is



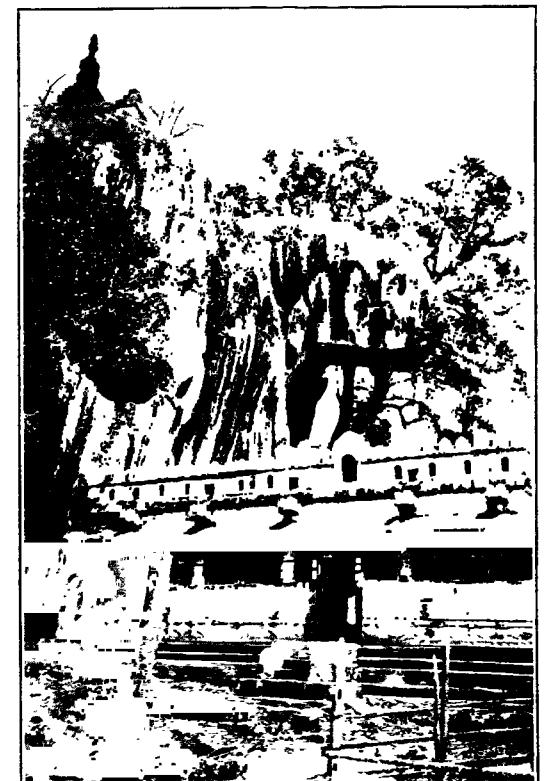
1. INSCRIPTION STONE, MAVALLI (p. 107).



2. A PILLAR, MAVALLI (p. 107).



3. INSCRIPTION STONE, MAVALLI (p. 107).



4. RENUKA TEMPLE, CHANDRAGUTI HILL
(p. 107).

turned towards him. The god is four-handed holding śankha, padma, gadā and chakra. The goddess has scanty ornamentation but well-carved limbs, high breasts and thin waist. Her hair is tied up into a graceful broad knot behind her head. To the right of the god is the figure of a kneeling Garuda.

Māvali.

In the village of Māvali which is situated at a distance of about six miles

to the east of Sorab there are several inscriptions of
Inscriptions. the Rāshtrakūṭa period. Of these, those illustrated in

Pl. XVIII, 1 and 3 are important. The one illustrated in Pl. XVIII, 1 is particularly interesting, because it is of C. 797 A.D. and contains boat-shaped and square-shaped turrets which look very much like those met with at Māmallapuram. A pillar in front of this inscription (Pl. XVIII, 2) resembles the navaraṅga pillars at the Rāmēśvara Temple in Kubatūr.

Chandragutti.

Full notes on the monuments at Chandragutti are published in the Annual Report of this department for 1931, pp. 55 ff. Some of the monuments, sculptures and views are illustrated in this Report—please see Pl. XVI, 4, Pl. XVIII, 4, and Pl. XIX.

PART IV—NUMISMATICS.

COINS OF THE EASTERN CHĀLUKYAS (615–1070 A.D.).

(Pl. XX, 2).

Kubjavishṇuvardhana (615–633 A.D.).

TYPE—Lion and Sceptre.

1. *Ae.* '65. Brass ?*

Obverse :—In triple border of two lines with intervening dotted line, large maned lion to right with open mouth, and left forepaw and tail uplifted; in front of it, floral creepers. Above, legend in early Chālukya characters :

Vi sha ma si dha

Reverse :—A hooked rod, perhaps, a sceptre.

Hultzsch describes similar coins found by Thurston near Yelamanchili in the Vizagapatam District. But his statement that they are punch-marked, may not be correct. These coins appear to be a development of the Lion and Conch type described elsewhere under the Pallavas.

The *i* of the first letter shows a form which contrasts with the *i* of the fourth letter. A period of change is indicated also by the form of *ma*. The second letter is *cha* instead of *sha* and indicates Tamil influence. The last letter is clearly *dha* and not *dhi* which is the way in which it is found in the inscriptions.

Bhuvanaikamalla (?)

2. Similar to 1, but the legend is *Ba va ne*

It is doubtful if Kubjavishṇuvardhana had also the title *Bhuvanēkamalla*. The correct Sanskrit form of the word ought to be *Bhuvanaikamalla*. But very often the incorrect spelling with *e* instead of *ai* is found. The first letter on the coin is actually *Ba* and not *Bu*.

Saktivarman (1000–1012 A.D.).

TYPE—Boar and Punch marks—(Varaha).

3. *Ai.* 1·4; wt. 66·5; large and thin.

Obverse :—Seven punch marks: in the centre is a boar to right with a lamp-stand on each side; on top a goad and an umbrella supported by

Ind. Ant. 1896. p. 322, and S.I.M.C. p. 312 and No. 1 on pl. XXX.



1. CHANDRAGUTTI HILL (p. 107).



2. FORT WALL, CHANDRAGUTTI HILL (p. 107).



3. MUNAVI, CHANDRAGUTTI HILL (p. 107).



4. FORT WALL, CHANDRAGUTTI HILL (p. 107).

two *chāmaras* or flywhisks and below neck the Telugu-Kannada letter *Ra*. Around near edge, seven punch marks with one Telugu-Kannada letter in each punch:

Śrī Chā lu kya cha(n) dra Sa 1

The overhead line of *Sa* is peculiarly placed.

- 4.** *Ai.* 1·2; wt. 66·2 From Cheduba.

Similar to above with *Ra* (or 4) below boar and below *Sa* also *Sa*, 4.

Śaktivarman, the East Chālukya king, had the title Chālukya-chandra.* The old method of punch-marking and stamping in repoussé is noteworthy. Why the latter was done has to be explained.

Some of the great East Chālukya coins come from the Burman coast indicating that they had an overseas province there perhaps north of the province owned by the Chōlas in Arakan. They have been found also in the Kistna District near Muslipatam. There can be little doubt that they were issued in India.†

Rāja Rāja (1022–1063 A.D.).

TYPE A.—Boar and Punch marks.

- 5.** *Ai.* 1·4; wt. 66·5; large and thin.

Obverse :—Seven punch marks; in the centre is a boar to right; with a lamp-stand on each side; a goad and an umbrella supported by two flywhisks or *chāmaras* on top and below neck the Telugu-Kannada letter *Ra*. Around, near edge, six punch marks with one Telugu-Kannada letter in each punch.

Śrī Rā ja rā ja Sa(m rat) 3 (figure 3, perhaps regnal year).

Round each punch is a bordering circle of dots far apart from each other.

Reverse :—The obverse marks indented on the thin plate.

The provenance of this coin is uncertain. The date would perhaps be 1025 A.D. Hultzsch and Fleet describe other specimens with regnal years: 3, 4, 34, 35 and 37.

- 6.** *Ai.* 1·3; wt. 66·8.

Obverse :—Similar to 4, but with the letter *ri* below boar and figure *Sa* 35.

Reverse :—Similar to 5.

Rapson (Indian Coins) reads the figure as 35.‡ This specimen was found at Cheduba Island near the Burma coast.

- 7.** *Ai.* 1·35; wt. 66·6. From Cheduba.

Similar to 4 and 5, but letter *ri* and figure *Sa* 4.

* R.I.C. p. 37.

† Hultzsch I.A. 1896. 321.

‡ See also *ibid.*

Rājēndra or Kulōttunga Chōla (as East Chālukya).

TYPE—**Tiger and Punch marks.**

8. *Ai.* wt. $6\frac{1}{2}$ grains. From I. A. 1896, p. 321.

Obverse:—Similar to 3, but instead of boar, tiger standing to right with sun and moon above; below head Telugu numeral 6. Near margin legend reading:—

Śrī Chō la nā rā ya ṣa

Madras collection.

9. *Ai.* wt. $6\frac{1}{2}$ grains.

Similar to 7, but tiger to left.

Assigned to Kulōttunga Chōla (by Hultzch) as he had the title ‘Rāja Nārāyana.’ Kulōttunga appears to have retained punch-marking at Veṅgi though die-striking was common in the Chōla country. The reduction of the weight from the East Chālukya standard is also noteworthy. The weight is a little less than that of the coins of Rāja Rāja Chōlā.

East Chālukya—Uncertain.

10. *Ai.* 3; wt. 6·7.

Similar to 7. Figure on reverse.

11. Similar to 10; wt. 7·7.

12. *Ai.* ‘25; wt. 6·2.

Obverse:—Similar to 10, but ruder; and goad more like a spear.

Reverse:—Similar to 10.

Types A and B are varahas and type C is fanam of $1/10$ the value. Die-striking was well known as seen from the smaller coins. Perhaps the smaller dies were used as punches on the varahas. But punching is very well done as the punches are correctly placed. How the incuse on the reverse was caused has to be explained.

13. *Ai.* Round. wt. 1·1 grs.

Obverse:—Lion and pillar with Sun and Moon.

Reverse:—Figure of lion to right; only the front portion is clear. Front paw raised up. The denomination of this specimen may probably be about quarter fanam. It is highly interesting to note the existence of such minute gold coins during the Chālukya period.

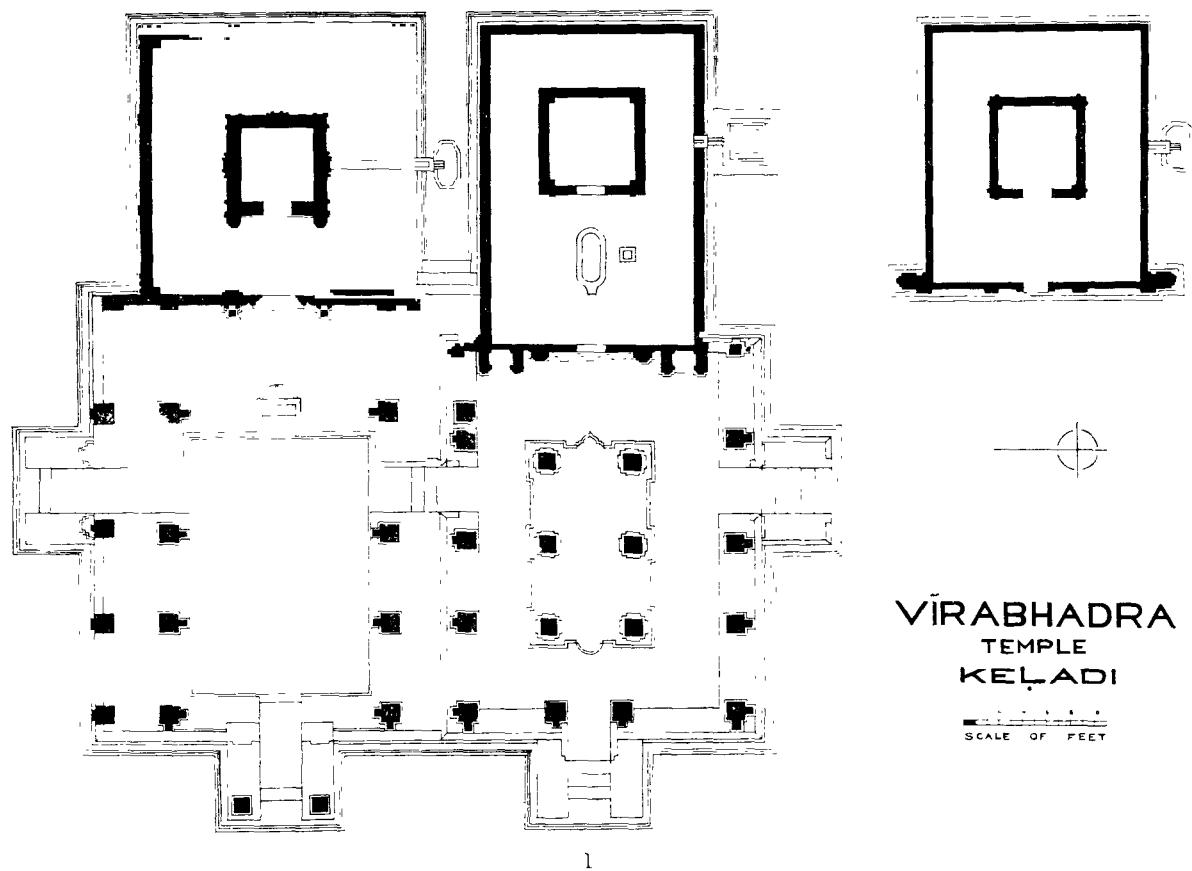
OLD COINS IN THE MYSORE PALACE TREASURY.

COINS OF THE EAST INDIA COMPANY.

1. *Double Fanam* (5 specimens).

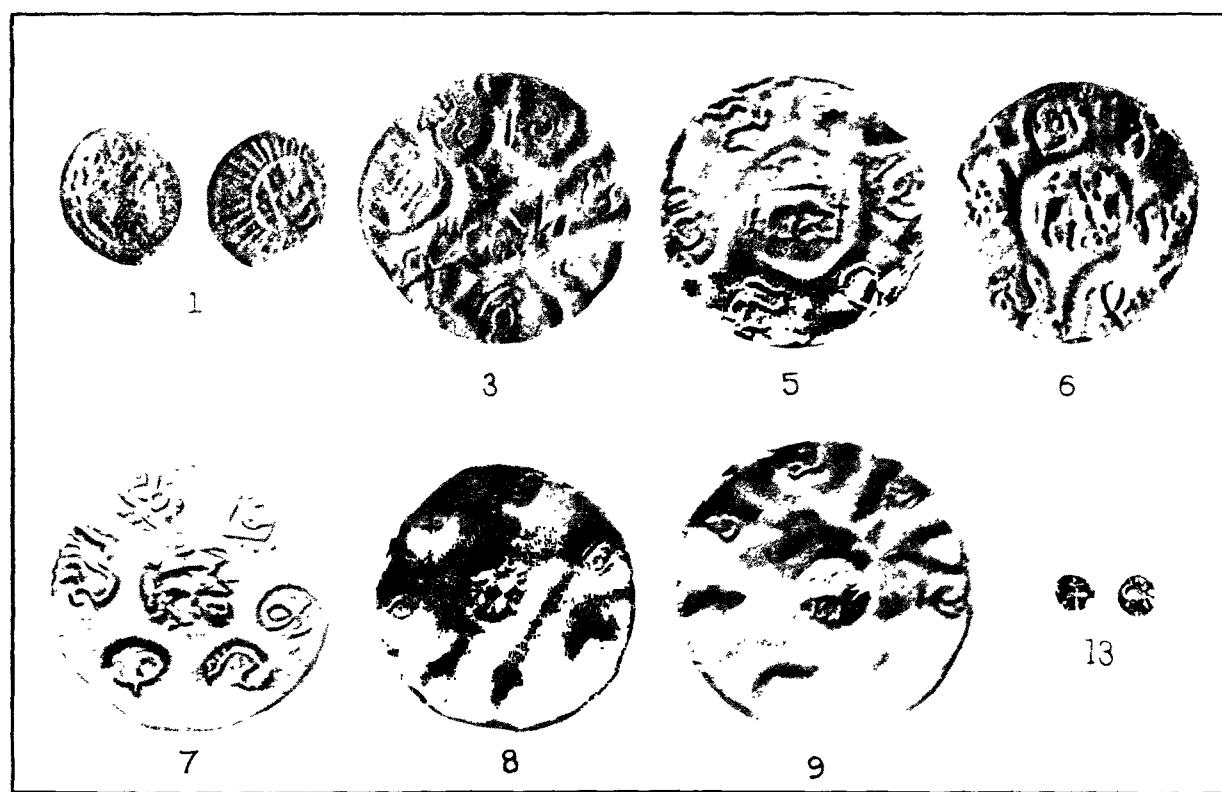
Obverse:—‘Double Fanam’ in English in outer circle and Persian legend in inner circle.

Reverse:—In outer band Tamil legend ‘Irāṇḍu Paṇam’ and in inner circle, with a star above, legend in Telugu ‘Reṇḍu rūkalu.’



VIRABHADRA
TEMPLE
KELADI

SCALE OF FEET



2. COINS OF THE EASTERN CHALUKYAS (p. 108)

2. *Silver Half Varaha (Svāmi Pagoda).*

The edge has rope milling.

Obverse :—In central circle a five-pointed star above and thirty stars around; in the field a nine-storeyed gopura or tower with three kalaśas. Around outer circle English legend ‘Half pagoda’ and Persian legend in continuation.

Reverse :—In outer circle Tamil legend : XI ‘Arappu varaham’; in Telugu : V ‘Arpu Varahāni.’ In inner field surrounded by five circles of dots stands a rudely shown deity with dotted representation of a chakra and a śankha.

3. *Quarter Svāmi Pagoda* (15 specimens).

Obverse :—Similar to above; but smaller.

4. *One-eighth Rupee* (3 specimens).

Obverse :—1182 followed by Persian legend.

Reverse :—Rose mint mark with Persian legend.

5. *Copper Quarter Anna.*

Has the representation of a balance. It is usually called *Takudi kāsu*. Bears the date 1833 on the obverse.

6. Similar to above but with legend ‘one quarter anna’ instead of balance.

7. *Silver One anna* (146 specimens).

Having Persian legend on obverse and reverse and bearing Hijri date 1182, etc. Mint marks of lotus, rose, etc. Transverse milling.

8. DANISH (OR FRENCH) EAST INDIAN COMPANY.

Small, thick and rude.

Obverse :—Rude four-armed god standing with apologies for śankha and chakra.

Reverse :—Double C’s crossed in a monogram.

9. *Danish Fanam.* (3 specimens).

Obverse :—Four-armed god standing.

Reverse :—2 C’s.

VIJAYANAGAR COINS.

10. *Dēvarāya.*

Obverse :—Lakshmi-Nārāyaṇa with sun and moon in top field.

Reverse :—Three-line Nāgari legend reading :—

Śrī Pra tā pa Dē rā rā ya

11.

*Krishnarāya.**Obverse* :—Bālakṛishṇa.*Reverse* :—Three-line Nāgari legend reading :*Śrī Pra tā pa Kṛi shṇa rā ya*

12.

Ikkēri Varaha.—(13 specimens).*Obverse* :—Umā-Mahēśvara.*Reverse* :—Nāgari legend reading :*Śrī Sa dā śi va*

MYSORE COINS.

13.

Hydari Varaha—Gold (36 specimens).*Obverse* :—Umā-Mahēśvara.*Reverse* :—In granulated field Persian *Hr* reversed as in Hyder's signature.

14.

Tipu's Hydari Varaha.—Gold (15 specimens).*Obverse* :—In granulated field reversed Persian *He* with figures 1 or 2 or 5 or some other symbols.*Reverse* :—Persian legend with Hijri date 1112, 1114, etc.

15.

Sultāni Varaha.—(23 specimens).*Obverse* :—Persian legend.*Reverse* :—Persian legend with date in Muludi 1225, etc.

16.

Sultān Rupee—(5 specimens).

Three-line Persian legend on each side with Muludi year 1214, etc.

17.

Krishnarāja Varaha—Gold (94 specimens).

Wt. 52 grs.

Obverse :—Umā-Mahēśvara.*Reverse* :—Nāgari legend : *Śrī Kṛi shṇa rā ja*

18.

Krishnarāja III of Mysore—Silver Rāja Quarter Rupee.

Silver coin bearing the name of Shah Alam (Emperor) and the regnal year 65 with mint mark of crescent.

19.

Krishnarāja III of Mysore—*Śrī Krishṇa Quarter Rupee* (3 specimens).*Obverse* :—In ring of dots Krishṇa with butter, dancing.*Reverse* :—Four-line Persian legend bearing the Hijri date 1216.

20. *Krishnarāja III of Mysore—Śrī Krishṇa One anna (giḍa-haṇa).*

Obverse:—Krishṇa with butter, dancing.

Reverse:—Kannada legend : *Mayili Haṇa*.

21. Same as above—Thinner and flatter.

22. *Krishnarāja III of Mysore—Rāja Rupee (2 specimens).*

Old type Mysore rupee bearing the name of Shah Alam and Krishnarāja Vodeyar III with mint mark crescent and regnal year 44 on one specimen and 45 on another.

23. Same as above (8 specimens)—Rāja Rupee with mint mark crescent.

REWA STATE.

24. *Gold (wt. 1 tola).*

With transverse milling.

Obverse:—Above scroll 2 rearing lions holding a flag with streamers.

Reverse.—In inner circle Nāgari legend *Rēva* with Nāgari date 1806 (?).

Around Nāgari legend :

I-Śrī Ma hā rā ja Gu lāb Simha Bahadar Simha.

BARODA STATE

25. *Sayyāji Rao Rupees (94 specimens).*

Samvat 1951.

Obverse:—Bust of the Gaikwad with Nāgari legend: *Śrī Sayyāji Rao Ma Gaikwad.*

Reverse:—Nāgari legend: *Ek rupya* with sword and date 1951.

26. *Copper One Pie.*

Bearing date 1944 samvat.

PART V—MANUSCRIPTS.

LETTER OF VIRA RAJENDRA WODEYAR, RAJA OF COORG.*

(C. 1799 A.D.).

(Pl. XX, A).

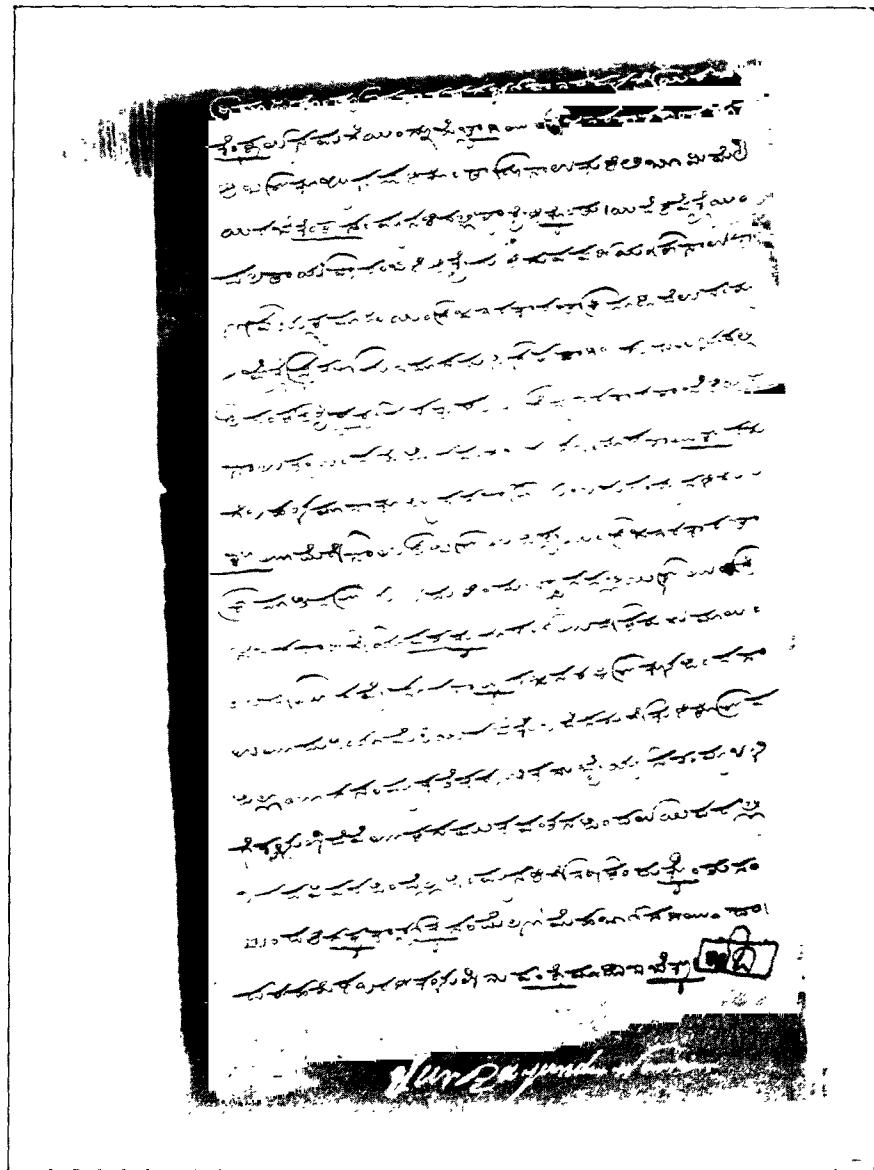
The document consists of an interesting long paper roll containing a letter written by Veer Rajunder Warriar (Vira Rajendra Wodeyar) of Coorg in about 1799 A.D. to the British and was discovered among the papers transferred from the Residency of Bangalore to the custody of the Record Office of the Mysore Secretariat. It is a roll about fifteen feet long composed of about twenty slips of paper, each eighteen inches in length and six inches in breadth. The lines on both pages extend to a length of 26.2". The paper is blue hand made foolscap and contains the water mark of a prancing horse with the English capitals 'A' 'G' below it. The letter is in Kannada with about 422 lines on the first page and 311 lines on the second page, total 733 lines. At the end of the Kannada writing appears a signature in English "Veer Rajunder Warriar." The rest of the second page contains some accounts in Mahratti Modi, Kaunada and Urdu, which are no doubt a later addition. At the end of the second page are found the Kannada words meaning 'the Coorg Raja's Kaifiath' with the figure '7'. The document is thus the authentic original copy of a memorial submitted to the English Government by the Coorg Rāja.

This document was prepared to furnish the reply and explanation of the Coorgs to a letter† from the British addressed to them and complaining that an officer of

The following account is contained about the Coorg Rāja Vira Rajendra Wodeyer in the 'Narrative Sketches of the conquest of the Mysore,' London, page 18, footnote :—

"This friendly chief, when a boy was by the course of family feuds, a prisoner with Hyder Ally, who compelled him to become a Mussalman, with all the shameful ceremonies of initiation : he was enrolled among the Chaylas, or slave troops, and continued so under Tippoo Sultan, till he made his escape in 1785, into his own dominions, where he instantly offered his service to the English : it was accepted, and he proved a most useful ally.—A British fugitive (who had also been lucky enough to effect his escape from Seringapatam) saw this Rajah in 1793, at his residence at Neeknah, and describes him as a young man bukishly dressed in nankeen pantaloons, European boots, and a shirt made in the English fashion. In a short conversation, which turned upon the then recent dismemberment of Tippoo's dominions, he remarked, that 'the English had cut off the monster's right hand and feet, and he hoped to see them cut off his left ones too.' The prophetic chief has seen his hopes more than realized!—At the treaty of Seringapatam, in 1792, Marquis Cornwallis generously stipulated for the security of the gallant Rājah. Tippoo Sultan was irritated at the demand, and broke off the actual negotiation with our General, who thereupon began to renew hostilities: but Tippoo finding a reluctance in his troops to defend the capital was compelled to accept the dictated terms."

† This letter is perhaps the one written by Col. Close, the Resident of Seringapatam, with whom the Coorg Rāja was required to put himself in correspondence after the withdrawal of Capt.



LETTER OF VIRA RAJENDRA WODEYAR, RAJA OF COORG (p. 114).



Coorg named Isvaraiya plundered seventeen villages of the Mahārājanadurga taluk (in the Mysore territories) five days after the capture of Seringapatam by the British and carried away women, children, cattle, grain, silver and gold, bronze and copper vessels, etc., of the villages in the taluk. The letter from the British gave a list of the articles carried off by the Coorgs and required them to return these immediately without delay. Word was also sent through Captain Mahoney who had been Resident at Coorg to the same effect.* The Coorg Government sent this answer to that letter through an agent Karanika Subbaiya.†

The answer of the Coorgs may be divided into two parts, (1) that relating to the assistance rendered by the Coorg Government to the British in the conquest of Mahoney from Coorg. Col. Close does not seem to have ingratiated himself with the Rāja.' The letter is dated 16th November 1799 and was addressed from Seringapatam. It ran as follows:—

" FROM

" Colonel Barry Close.

" To

" The Raja of Coorg.

" Lord Mornington has transferred me to Seringapatam as Commissioner of Mysore, of which you may be aware. A report reaches me from the Manjarabad frontier, that five days after the fall of Seringapatam your people made a predatory incursion into the Maharajadurga district, and plundered 17 villages, of women and children, cows and calves, gold and silver, rice and seed grain, and carried the spoil beyond the frontier. I enclose a list of the plundered articles. From the day of the capture of the capital Mysore belongs to the Company, but Maharajadurga belongs to Mysore: there is therefore no difference between Mysore and the Company. But you are an ally of the Company. You are therefore requested, without delay, to return every article contained in the list.

" I am told you wish to see Seringapatam: as the army will return to this town within a few days, you should inform me of your resolution.

" List of articles plundered by Coorgs in the Maharajadurga district:—67 women, 34 men, 11 boys, 10 girls, 1383 cows, 574 buffaloes, 834 oxen, 121 calves; 729 Kanthirai pagodas, 82 silver ornaments, 36 silver bracelets, 27 coral necklaces, 63 silver girdles, 54 pairs of golden earrings, 215 brass plates, 93 copper vessels, 67 guns, 6 horses, 155 sheep, 95 knives, 96 sickles, 90 axes, 5 brass pans, 7 iron chains, 72 bundles of clothes.

" This affair seems not to have been settled without considerable difficulties, in which the Rāja implored the good services of his personal friends amongst the English"—*Mysore and Coorg*, Vol. III, LEWIS RICE, pp. 127-128.

" " Captain Mahoney who had been appointed Resident with Vira Rāja a short time previous to the commencement of the last war with Tippu, communicated to the Rāja the Earl of Mornington's proclamation of the war, dated Fort St. George the 22nd February 1799, and asked him in the name of the Company's Government to exert himself to the utmost of his power, as he would necessarily share the fate of the English if Tippu were victorious."—Cp. *Mysore and Coorg*, Vol. III, LEWIS RICE, p. 124.

+ That Subbaiya was in the employ of the Coorg Rāja is gathered also from *Mysore and Coorg*, Vol. III, LEWIS RICE, page 125. He and Bopu are said to have been sent on an expedition into the Tulu country when Seringapatam was besieged by the British.

Tippu's territories as per *tahnama* treaty entered into by the Coorgs with the British East India Company ; (2) that relating to the explanation rendered by the Coorg Government for their alleged plunder of the Mysore territories against which the people of Manjarābād taluk had complained as represented by Dewan Pūrniah's men.*

The first part gives details of the part played by the Coorg Government in assisting the British army in the conquest of Tippu's territories.

It begins with a reference to the letter sent by the Governor-General of India, Lord Mornington, to the Coorg Rāja at the commencement of hostilities between the British and Tippu Sultan. No date is given for the letter. It states that as war was about to break out between the English and Tipu, the Bombay Governor, General Stuart (called in the manuscript Ishtol Saheb), was passing with his army through Coorg and that the Coorg Government should give him all help that he might require and that they should also be ready to fight to the utmost possible extent when asked by him to do so and that Captain Mahoney (called Mavini Saheb in the manuscript) would be appointed and sent as vakil or envoy of the English Government to Coorg and that the Coorg Rāja should assist the English Government as instructed by him. The Bombay Governor had also sent a letter to the same effect and both General Stuart and General Hartley arrived in Coorg with their armies. Captain Mahoney also arrived (as Resident) at Coorg to receive help from the Coorg Government. The Coorg Government rendered every service to the East India Company in accordance with the instructions given by these three.†

* Purniah and the Coorg Raja do not seem to have been on good terms from the beginning. In one of the letters addressed by the Coorg Raja to James Stevens he states as follows : " As to Purnaiya, he is and remains a Brahmin. His caste and mine dislike each other. In the time of Tippu he blackened my name and persecuted me, and now he is the master in the country ; therefore he distributes the offices in the districts amongst his friends and relations, calumniates me through his district officers and other caste fellows with the English Government, and even submits a complaint against me, with a list of booty which my people are accused of having carried away in the north. Upon this Col. Close wrote to me, enclosing the list, and demanding that I should pay the compensation accordingly."

The letter continues as follows : " This Col. Close has never seen me, and does not know my history, nor does he understand Canarese. Thus he wrote me a letter through a Brahmin as if addressed to a slave I enclose the letter of Col. Close and a copy of the list of booty. Upon the perusal of these papers you will understand all.

Purniah lodges a complaint against me as if I had offended against the Company. Being thus dishonoured, I have no wish to live any longer. You know all my acts. I write to you with deep sorrow that all my services have been requited with such dishonour from the Company."—*Mysore and Coorg*, Vol. III, LEWIS RICE, p. 128.

† About the service rendered by him to the British he says in a letter addressed to James Stevens thus : " Convinced in my mind that all the enemies of the English would succumb and that the English Government would be victorious and that the British flag would float triumphantly in

The manuscript next gives details of the war with Tipu carried on by the Bombay army and of the kind of co-operation rendered by the Coorg Government.

The first event mentioned is the battle which Tipu Sultan waged with the British at Siddhēśvaraṇa-gaddige or Sedasir on Wednesday, the first lunar day of the bright fortnight of Phālguṇa in the year Kālāyukti. The Bombay army took up its ground between Ahmostenar and Siddhēśvar on the 2nd of March 1799 for the protection and augmentation of the large supplies which were then collecting at Virarājendrapet* under the friendly and assiduous co-operation of the Coorg Rāja and from this position General Stuart intended, on its approach, to form a junction with the army of Madras. Tipu Sultan "determined to strike a sudden and deadly blow, by attacking the army of Bombay, whilst yet outside the confines of his own territory and in the dominions of a British ally, the Coorg Raja; and for this purpose, taking with him the flower of his troops, amounting to a considerable force and attended by three of his sons and Meer Kummeruddeen Khan, he marched from his camp near Senapatam on the 28th of February, and moving rapidly in the direction of Periapatan arrived there on the 5th March. . . ." (*Narrative Sketches of the Conquest of Mysore*, London, pp. 18-20).† The authority above quoted also states that at Siddhēśvar, about 7 miles distant from Periāpaṭna, General Stuart with the help of Major General Hartley defeated, on the 6th March, Tipu who retreated precipitately

all the four quarters of the world, I served the Company from the beginning of the war in the hope to have to deal with friends like you and to be treated honourably."—*Ibid.*

A depot had been formed at Virarajendrapet and measures had been taken to accumulate whatever his little State could afford—*Ibid.* 123.

† "Tippu moved with a large force towards the frontier of Coorg, to oppose the Bombay army. He encamped near Periyapatna. The battle of Siddheswara ensued when three native battalions under Colonel Montresor and Major Disney, held their ground against the whole army of Tippu from 9 A.M. until 2 P.M., when the two flank companies of His Majesty's 75th and the whole of the 77th under Lieut.-Colonel Dunlop, led by General Stuart to their assistance, broke Tippu's line within half an hour and obtained a complete victory with a comparatively small loss. That of Tippu was severe, numbering amongst the slain the famous Benki Navab, or Fire-prince, one of his best generals.

"The Raja of Coorg personally accompanied General Stuart, and witnessed for the first time the conduct of European troops in the presence of an enemy. There was a chivalrous air in all that proceeded from this extraordinary man, and some passages of his letter to the Governor-General giving an account of the operations of this day are tinged with his peculiar character.

"General Stuart," he writes, "marched with two regiments of Europeans, keeping the remainder of the army in the plain of Karidigodu: on approaching he ordered the two regiments to attack the enemy. A severe action ensued, in which I was present. To describe the battle which General Stuart fought with these two regiments of Europeans: the discipline, valour, and strength and magnanimity of the troops; the courageous attack upon the army of Tippu: surpasses all example in this world. In our shastras and puranas, the battles fought by Allaret and Maharut have been much celebrated, but they are unequal to this battle: it exceeds my ability to describe this action at length to your Lordship."—*Mysore and Coorg*, Vol. III. LEWIS RICE, pp. 124-5

to his camp at Periāpaṭṇa after this signal defeat and remained there until the 11th of March and afterwards retired into Seringapatam where he arrived on the 14th. (The date given in this manuscript, namely, Kālāyukti Phālguna śu. 1 Wednesday corresponds to 6th March* 1799, but on that day Māgha bahula amāvasya tithi lasted till evening according to Svami Kannu Pillay's Ephemeris. However the local pañchāṅgams (calendars) may have given the tithi as Phālguna śu. 1).†

With the above description of the war in the words of the Coorg Rāja we may compare the account of the war given by Mir Hussein Ali Khan Kirmani:—

"At this time news arrived that a body of English troops from Bombay commanded by General Stuart, bringing a very large convoy of stores and provisions' was advanceing by the route of Koorg straight towards Seringaputtn. The Sultan, therefore, immediately with the whole of his troops and artillery, leaving some of his chief officers to make head against the enemy (General Harris) marched off to attack that body, (Battle of Sedaseer) and in one day and two nights arrived in front of them and gave orders for the attack. The faithful Syud Ghuffar, who in bravery and loyalty had no equal, grappled with the enemy on one flank, while Hussein Ali Khan, the son of Nawab Kotbuddin Khan carried death and destruction among them on the other, raising the flames of war to the skies—the other Mir Miran, (General officers) also, in charging and defeating the enemy used their most strenuous endeavours, and with their swords, musketry, and artillery, put the infidels to flight:—and they giving way to the necessities of the time, and having no power to withstand the shock of the Sultan's blood-drinking lions, leaving part of their baggage behind them, slank into the jungle, and occupying its outlets remained there. The troops of the Sultan, however, still followed them, and vigorously attacking them again, strained every nerve to rout and destroy them:—at this critical period Muhammad Ruza, Mir Miran, having by much entreaty obtained from the presence leave to charge proceeded with his division like a raging lion towards the enemy, and stretching forth the arm of valour, it went near that the whole of the enemy's army was cut up and destroyed. The ambush of fate, however, having girded their loins to accomplish the defeat of the Mussulmans, a musket shot from the enemy accidentally struck the head of Muhammad Ruza, and he fell mortally wounded. His victorious soldiers took up his corpse and carried it to the Sultan, who directed it to be forwarded to the capital, while he occupied himself in the defeat and dispersion of this force:—when spies brought intelligence that the Bombay army had retired from further opposition, and had marched by the route of the Jungul to Kalicote."—*Translated by Col. W. MILLS*, p. 259.

The date of the battle fought at Siddhesvara is also given as the 6th March 1799 A.D. in a letter of the Coorg Raja to James Stevens.—*Mysore and Coorg*, Vol. III, LEWIS RICE, p. 129.

+ "The first impression on the Sultan's mind, was to renew the attack on the ensuing day, with augmented numbers, but in the meanwhile General Stuart had changed all his dispositions. The chief object for which this advanced post had been occupied, must necessarily cease to exist, during the presence in its front of the Sultan's main army; and the security of the abundant depot of provisions in the rear, accessible by other routes, rendered necessary a new and more concentrated disposition of the troops: and the evacuation of the post of Sedaseer, afforded to the Sultan the faint colour of describing as a victory what every officer in his army felt to be an ignominious repulse. 'Having (in the language of the Raja of Coorg) brought disgrace upon himself, he employed all his art and knowledge to recover his lost reputation: and having in this manner considered for five days, but not having taken up resolution to attack the Bombay army again, he marched on the 6th (the 11th of March) to Seringapatam: and thence, with no favourable anticipations to oppose the progress from the east, of the more formidable army of General Harris.'—*WILKS' History of Mysoor*, Vol. II, pp. 347-8.

We next learn of the negotiations between the above British officers and the Coorg agents. The British officers stated at Siddhēśvar that war had begun between them and Tipu Sultan and in order to harass him it was necessary that the Coorg troops also should attack his army. But the Coorg chiefs stated that the English had guarded the road from Seringapatam to Coorg through Sidāpur, but there were other roads to Coorg and Tipu might harass them in various ways if they went to war against him. They also had to perform heavy duties to assist the English by guarding their boundaries against attacks by the enemy, provide supplies to the Bombay army at their camp and provide camp bazaars therein, bring grain from below the ghauts on two to three thousand bullocks, provide fodder for the military cattle, erect thatched huts for the preservation of the supplies of grain, look after the cattle, guard against the rumoured attack of the Kōṭe chief (Kōṭe Arasu) as an ally of Tipu* invading through Calicut and of the Manjarābād chief Krishnappa Nāyak. Thus saying, the Coorgs declined to take part in a direct campaign against Tipu.

But in a few days a Brāhmaṇ named Sūrayya (who later became Amil of Arkalgūḍ) who wanted to win the good graces of Tippu is stated (in the manuscript) to have attacked the villages belonging to Coorg named Torenur, Hebale and Sirangala with the help of the men from Arkalgūḍ, Basavāpaṭna and Koṇanūr in Tipu's territories and plundered the villages, burnt the houses, killed the ryots by tying their hands and feet and throwing them into the river Kāveri, and carried away women and children. The Coorg chief complained of this to the English officers, General Stuart, Hartley, Baden, and Captain Mahoney, the English Agent. The English retorted by saying that as war had actually broken out with Tipu and the Coorgs refused to go to war with and harass Tipu they had to suffer therefor and that they should at least strive to harass him thereafter. The Coorgs reluctantly had to agree to these words coming from three English officers and after providing for the garrisoning of the territory and helping the English with supplies of grain, etc., they sent a part of their army under Karanīka Subbaiya to attack Sadri Mir Muhammad Khan, an officer commanding Kodeyāla Taluk and another division under Iṣvaraiya to attack Heggadēvankōṭe Taluk. Of these Iṣvaraiya's troops lost some men and met the English troops at Karaḍigode and told them that they got no booty as the villagers had run away with their cattle, etc., after hearing of the battle of Siddhēśvar.

* "Instigated by Tippu, and incited by the prospect of plunder, a body of Nairs was to invade Coorg as soon as the army proceeded to the eastward. To repel such an attack, and to secure the rear, especially the hospital which was erected at Virarajendrapet for the sick of the Bombay army whom General Stuart left in Coorg when he marched against Seringapatam. Vira Raja, who had offered to accompany the English army into Mysore, was politely requested to stay behind with his Coorgs, who were rather troublesome auxiliaries to a regular army."—*Mysore and Coorg*, Vol. III, p. 124.

In the meanwhile General Lvayin Saheb(?) went to Periyāpatṭāna and Tipu's troops cut off the contact of English troops from Bombay with those of General Lvayin at Periyāpatṭāna. The Coorg troops were with great difficulty rescued and taken to the camp of the Bombay army. General Stuart felt glad to find that the Coorgs were saved and ordered them to transport the camp equipage of the English with the guns to Alabattapatṭāna (?). The Coorgs accordingly transferred all the guns from Keradigode to Sidēśvarana-gadige. But General Stuart however said there was no need for these guns, etc., in their army and ordered that they should be taken back to Sidāpur and carefully guarded until the arrival of the English troops within the next 10 or 15 days in their midst to carry away the supplies. The Coorgs obeyed this order, went to Piriyāpatṭāna and after supplying a load of rice, etc., on 2,000 bullocks of theirs to the Bombay army at Piriyāpatṭāna returned to their territory at Virarājendrapet and took charge of the sick, cattle, etc. belonging to the English army left behind and tended them carefully at Virarājendrapet. They also transported their guns to Siddāpur and they were collecting grain, etc., for supplies to the English troops on their return.

But the Coorgs could not live in peace.* The ryots of the villages Torenūr, Hebbale, Sirangala, etc., who had been plundered by their neighbours of Konanūr, Arkalgūd and Basavāpatṇa Taluks complained that they should be compensated for their wrongs. The Coorgs hence sent a small army division under Īśvaraiya to those villages and engaged in the collection of supplies went to Maḍakēri from Virarājendrapet. Īśvaraiya marched upon Arkalgūd, but the people of the Basavāpatṇa fort fired upon his troops and fought with them. Hence Īśvaraiya was in danger, but with some difficulty he stormed the fort of Basavāpatṇa and plundered the fort and carried some women and children thereof to Coorg as reprisals for similar act done by the people of that village. Later the inhabitants made a *cowl* or treaty with them and he did them no further damage but remained in their midst.

The other Coorg army sent under Karaṇīka Subbaiya to Kodeyāla Taluk encountered opposition from the Māpillas of Kumbala Taluk. Some looting was done. But seeing that Kodeyāla Taluk would belong to the English ultimately the Coorg army did not give them much trouble. But the garrison of Belarikōṭe fought with the Coorgs and the fort was taken by the latter. Similarly the Coorgs encountered opposition at Kodiyāla. They however overcame this opposition and occupied the territory up to Bārukūr and Bāgvādi and garrisoned it. But at Vīragam̄ba the Mapillas rising in rebellion under their leader Sadri surrounded the Coorgs with their

* "While Seringapatam was besieged, Vira Raja sent an expedition of Coorgs, under Subbaiya and Bopu, in to the Tulu country, the greater part of which was wrested from the Mussalmans and plundered in the Coorg style. His efforts in Mysore were not less vigorous or less successful. Baswapatna, Arkalgudu and other smaller towns were captured, and the Coorgs indulged themselves in the full gratification of every military appetite."—*Mysore and Coorg*, Vol. III, p. 125.

men numbering three to four thousand. The Coorgs in self-defence fell on them and killed four to five hundred of the enemies; the rest of the Mapillas ran away. They took prisoner a sardar named Koshatri Krishṇārāv and sent him to their chief who took him to Captain Mahoney. Some plunder was obtained in this campaign. Similarly Ali Saba of Dantavara fought with the Coorgs and was defeated and some looting is said to have taken place. So also at Udyavara where the Māpillas under Sadri with the help of some Karnāṭakas, Mir Hamid Ali's 500 soldiers, and the Nairs of Munaru Kol, fell upon the Coorgs and taking refuge in a mosque fired shots at the Coorgs killing fifty to sixty of their people. Then the Coorgs set fire to the mosque, killed 700 to 800 of their enemy and drove away Sadri. Some looting was done here also. But elsewhere the Coorgs did no damage to the enemy's country but giving '*cowls*' to the people, garrisoned all the territory with Mangalore, Kodeyāla, Bārakūr, Bāgvāde and Hosangādi as boundaries and protected the territories against damages from Tipu's men.

Meanwhile the Coorg chief remained at Maḍakeri. Suddenly he found that news from the English armies was not received for 8 days from Chaitra bahūla 30, Saturday. The people of Tipu's territories spread rumours that Tipu sent his family, treasure, etc., to Banchanakalludurga (Chitaldrug) after setting fire to the magazine of gun-powder at Seringapatam when that fort was occupied by the English and thus causing them great damage. The Coorgs felt very sad at this news. But a week later, namely, on Saturday the 7th lunar day of the bright half of Vaiśākha, a letter was received from Captain Mahoney announcing the death of Tipu and the conquest of his territories by the English and the return of the English troops of the Bombay contingent from Seringapatam. The chief was asked to go immediately to Vīrarājendrapet which he did on the next Monday.

Captain Mahoney informed the Coorg chief that 10 days before, namely, on Chaitra ba 30 Saturday (4-5-1799 A.D.) the English took Seringapatam after laying siege to it and that its territories were in the occupation of the English. The chief was instructed to stop all hostilities and make over all the territory newly conquered to the Government of the East India Company. He was also informed that a British engineer named Hamilton would arrive soon and fix the boundaries of the Coorg and British territories. The chief however complained that if he suddenly removed the garrisons stationed in Tipu's territories there would be anarchy in the district and wicked people who were partisans of Tipu might cause much disturbance and harm to Coorg. To this Captain Mahoney replied that the Coorgs might retain their control over the conquered territories until the arrival of the Bombay regiments, which would take place early and that after their arrival the Coorg chief was to take instructions from the General of the Bombay army regarding the future treatment of the territories.

Accordingly the Coorg chief sent instructions to stop all fighting or plundering

to Isvaraiya and other officers stationed at Basavāpatna, Mangalūr, Bārakūr, etc. The letters containing his instructions took 2 to 7 days to reach his garrisons and officers. Isvaraiya replied that beyond some damage including looting while taking the fort of Basavāpatna he did not cause any trouble to Tīpu's territories and he promised to prevent any looting by his men. Similarly all the officers of Coorg reported that they did no looting after the receipt of instructions from their chief.

After this, General Stuart and Major-General Hartley came to Coorg and thanked the chief for his services in the war and they went to Cannanore. The chief helped the transport of the stores, supplies, etc., of the army from Coorg to Cannanore. He was advised regarding his garrisons in British territories, etc., to refer to Colonel Wiseman who was going shortly to Mangalore Taluk. General Stuart left for England after once again thanking the Coorg chief. General Wiseman shortly arrived in Mangalore Taluk and Karaṇika Subbaiya made over the places conquered by him to that officer and returned with his men to Coorg.

But there was some difficulty with regard to the Coorg general Isvaraiya. Some Brahmans who had been formerly in the employ of Tipu went to him, presented some flags which they said they had brought from the British and asked Isvaraiya to leave the country and go to Coorg territories as he had no business to remain in their territory and as the Taluk belonged to them (Mysore State). Isvaraiya complained to his chief who ordered him to leave the Mysore territories out of respect for the British flag and return to Coorg, the boundaries of which would be shortly settled by Mr. Hamilton.* Isvaraiya carried out the above order and returned to Coorg to look after the State lands therein.

The rest of the manuscript contains a resume of the events recited above from the time Tipu arrived in Siddhēśvaraṇa Gaddige to the time that Captain Mahoney ordered the cessation of hostilities on Vaiśākha śu 10 Monday. The chief of Coorg pleads that the people of Coorg would only be responsible for any encroachments on their neighbour's territories or plunder in those territories after the receipt of instructions from Captain Mahoney and issue of the same to Coorg garrison officers. The Coorg people never went against the *tahnamā* or treaty entered into by them with General Abercrombie at Tellicherry requiring that the Coorg chief should allow the passage of British troops through his kingdom and give them every possible help. The British generals, officers, General Stuart, Captain Mahoney, etc., were all aware, says the Coorg chief, that the Coorgs never transgressed the terms of the treaty

"On the 23rd May General Harris, the Commander-in-Chief, sent a letter of thanks to Vira Raja, accompanied by a present of one of Tipu's own horses, one of his palkis and one of his howdas. The promise was also given that the country of Coorg would be restored to the Raja."
—*Ibid.*, 125.

entered into with the British or the orders issued from time to time by the British officers.*

Regarding the Mysore boundary complaints, the chief's explanation in the manuscript is to the effect that the people living in the Mysore State near the Coorg boundaries were always the enemies of the Coorg citizens even in the time of Tipu Sultan. They were always making false complaints to Tipu through Pūrnaiya† against the Coorgs. Tipu however was afraid of the English interfering on behalf of the Coorg citizens and used to hold perfunctory inquiries into these complaints and report to the English. Now that Pūrnaiya was the 'sarvādhikāri' of Mysore, he was causing great trouble to Coorg. He also disliked the Coorg chief for his support of the English and hostilities against Tipu. But the Coorg government relied on their faith in God (Mahadēva) and trust in the British Government dedicating to their service all their kingdom, children, servants, etc. The ryots in the neighbouring taluks of Mysore (which originally belonged to Tipu) were enemies of Coorg and had demanded compensation for the alleged wrongs done to them.

The demands made by Pūrnaiya and his men from the Coorg chief for restitution for the losses incurred by his people from the depredations of the Coorgs were :‡ Women 67; men 34; little children 11; cows 1,383; bullocks 834; buffaloes 574; clothes 121 pieces; cash Kantiroy varahas 729; trinkets, silver and gold 82; silver bangles 36; coloured bead necklaces 23; silver chains 63; gold ear-rings 54; bronze plates for dinner 215; pots (tambige-tāli) 93; guns 67; ear ornaments called muru 6; horses 6; goats 155; swords 115; Kodaga-gatti swords 126; battle-axes (kuradi kodli) 116; bronze plates big 5; iron chains 7; cloth bundles 72. All these were said to have been taken away by the Coorgs while looting the Mysore territories and had to be returned by the Coorg chief without delay as per list enclosed.

To this the Coorg chief's answer was as follows:—None of these things mentioned in the list sent to him had been brought by his people to him. More than

A certificate, dated the 12th October 1799 which was given by Capt. Mahoney was as follows:—

- (1) The Raja has exerted himself to the utmost in the service of the Company.
- (2) He has collected large supplies of rice and forwarded them to Seringapatam, thus saving the troops from famine.
- (3) He has furnished 1,000 coolies to the army, and 2,000 men for the conveyance of the ammunition to Seringapatam, without receiving remuneration.
- (4) He has furnished the Bombay army with more than 3,000 bullocks, 5 elephants, 3,000 sheep and 40,000 batties of rice.
- (5) For all this trouble and expense he has accepted of no payment or reward.
- (6) The Raja's conduct has afforded great satisfaction to the men and officers of the Bombay army many of whom have experienced his friendship.

—*Mysore and Coorg*, Vol. III. LEWIS RICE, page 130.

† See note 4 above.

‡ Cf. the list sent by Col. Close—Note 1 above.

the regular soldiers of Coorg who fought with their guns the people who effected greater plunder in the Mysore territories were a regular set of plunderers who had no connection with the army but who followed in its wake. They might have obtained some clothes and metallic vessels. It is not known whether they also laid hands upon some silver and gold. Any way they said that they never knew anything about 700 varahas. They only brought a few bullocks, goats and sheep which the Coorg chief made over to the English Government. Regarding the women brought to Coorg, the Coorg chief said that on his instituting inquiries among his people, it was learnt that previously Tipu Sultan had caused 64,000 Coorgs to go to Seringapatam with their families by making them false promises and had imprisoned them there. After some time, only some men escaped and went to Coorg. Tipu Sultan thereupon gave away the women and children to his own followers and killed several of the Coorgs. He also castrated the male children. Even recently a Brāhmaṇ named Sūraya of Arkalgūd had made incursions with the help of the villagers of Basavāpaṭṇa into the villages Torenūr, Hebbale, Sirangala of Coorg and plundered the property of the ryots of the villages and carried away their women and children. On seeing this, the Coorgs complained to the English and the English had told them that they might also loot in the enemy's territories and carry away what they could. Hence acting on this instruction, the Coorgs laid siege to Basavāpaṭṇa and in the fight which ensued several people died on both sides. The Coorgs who were victorious carried from there 50 to 60 women to Coorg. Of these, some had run away without the knowledge of the chief of Coorg, some were married with the chief's permission, some had died. Now the Coorgs could not send back the rest of the women as their women had been carried away by Tipu in large numbers and they had married many of these women and were living with them. The Coorgs complained that they could not now live without them. The Coorg chief could not force them to part with the women and would leave the matter to the good sense of the British who were the masters.

The Coorg Chief also stated that the Coorgs were ready to pay any sum that may be adjudged reasonably and would serve the British East India Company. Hence he pleaded that the English might take pity on the Coorgs, institute careful inquiries in the neighbouring taluks and only levy such sums from them as would be considered just and fair. The Coorgs were under great pecuniary difficulties and felt it difficult to pay up money to the English according to the demand made.* They had helped General Robert Abercrombie when he came with the Bombay army. They had also

* With this we may compare what the Raja said to James Stevens in a letter: "If I am desired to pay, the question is whence to take the money? What my ancestors and myself accumulated, was spent when I twice faithfully supported the Bombay army. What after the peace of 1792 I obtained from my country, I annually made over to the Company. If anything remained, I expended it on the assistance to General Stuart. But in case I should have to pay according to this

paid the sums demanded from them to the English on the conclusion of peace with Tipu. What little money they had saved out of their earnings and their ancestor's savings they had now spent in serving General Stuart of Bombay. Hence the Coorgs could not pay anything just then. But if 4 to 5 months' time was given, they would try to pay up the amount that was considered reasonable. The Coorg chief held bonds of Bombay Government for one lakh of rupees which he had deposited with them. The Coorgs would also go to their friends in the Bombay army and explain to them their difficulties and beg them holding their cheeks (*gallabididu bēdikondare*) for a loan of the money demanded. This amount they would repay somehow or do service under the officers and pay up out of the salaries received. Thus the Coorgs prayed for a reasonable demand in money and five months' time to pay it up.

Next, the Coorgs were asked to return six horses which they had procured (from Mysore districts). But they had never received any such horses or had any one taken such horses to them. They were not available with them. But if however the English compelled them to render accounts for the same they would have to obey, though there were no horses with them of the description given. But there were four horses with them presented by the English officers,* namely General Harris, General Stuart, General Hartley, General Robert Abercrombie. If the English required they would return these four horses and procure two horses with great difficulty and expense if time was given.

Next, the English had sent word to the Coorgs that they would gratify their desire to see Seringapatam soon after the English army would encamp at Seringapatam.[†] But the Coorgs replied that they were never anxious to see Seringapatam. They had desired to see the officers in the army of the English and Mysore Governments. But now that a charge had been foisted on them that they had disobeyed the orders of the English and plundered the Mysore territories, they felt no eagerness to go to Seringapatam. Since Captain Mahoney had been the Vakil of the English Government with them and knew all the acts of the Coorgs, the Coorgs would be glad to meet the English officers at Seringapatam if they were to be conducted there by Captain Mahoney from Coorg.

Lastly, the Coorgs stated that they held numerous letters from various responsible British officers, Lord Cornwallis of Bengal, Robert Abercrombie, Sir —————— list, I must earnestly request, that as a compensation for my services, at least my honour remains intact. However, I am quite unable to pay. In Bombay I have one lakh of rupees deposited with the Company; this money I will send for and pay. If it does not suffice, I beg of you and the officers of the Bombay army to be my brothers. My honour is yours. If matters reach extremities I will come to you, and all the officers together will perhaps give me the rest of the sum and leave to me only my honour. What you do for me, I will certainly repay. If you cannot help me, I must turn elsewhere to save my honour."—*Mysore and Coorg*, Vol. III, pp. 129-30

See Note 12 above.

[†] Mentioned in the letter addressed by Col. Close to the Raja. *See Note 1 above.*

John Shore, Lord Mornington, Dunkin, General Harris, General Stuart, General Hartley, Malevar Commission Saheb (?). Also numerous letters from native rulers had been received in Coorg showing the great respect in which the Coorg chief had been held. But the letter received from the English now lacks in respect since it did not bear the signature of the officer who issued it and it was difficult to say whether it was not a mere creation of the *munshi* who wrote it. The great ambition of the Coorgs in serving the East India Company so long lay in their ardent desire that the Company's territories and wealth might increase daily, their flags might fly every where, the Coorgs might become friends of the English officers and hunt with them and remain under their protection, that the Coorgs might receive greater honour at the hands of the English and might live in peace and happiness on earth.* It is with this hope that the Coorgs helped the English even at the cost of their lives and they were glad to see with their eyes the defeat of their enemy and the occupation of his territories by the English. It was only natural for the Coorgs to hope that the English would treat them with great respect. It was well known to all the English officers in Hindustan how the Coorgs served the English cause to win their respect and regard. But now on account of the trouble caused by the Mysore taluk people the Coorgs did not feel happy even to live. They had sent Karanika Subbaiya to represent their cause. He would explain the matter orally and there would also be detailed account given in this paper. The Coorgs prayed that the English authorities would carefully examine all these and send a reply about the services to be rendered by the Coorgs.†

* The same hope is expressed in Note 5 above.

† "In 1804. Capt. Mahoney arrived at Mercara with a letter from the Governor-General, informing Vira Raja that six maganis of the province of Canara would be transferred to him by Mr. Ravenshaw, the Collector of Mangalore, in return for the supplies he had furnished, and the services he had rendered to the British Government during the late wars. The districts thus added to Coorg on the western frontier yielded 24,897 pagodas.

"In the same year, at the suggestion of Major Mark Wilks, then Acting Resident at the Mysore Durbar, the boundary between Coorg and Mysore on the Subrahmanya side was finally adjusted by Mr. Peile and Major Mackenzie, to the Raja's entire satisfaction: 190 stones were ordered to be erected, with the Company's mark on the top, that of Mysore on one side and that of Coorg on the other."—*Mysore and Coorg*, Vol. III, p. 131.

PART VI—NEW INSCRIPTIONS FOR THE YEAR 1941.

BANGALORE DISTRICT.

HOSKOTE TALUK.

1

Sâlîggâme grant of the Ganga king Konguñi Muttarasa (Durvinîta) dated in the 39th regnal year, in the possession of Nanjundâchârya of Kondrahallî in the hóbli of Nandaguði.

4 plates; old Kannada characters; Sanskrit language; Elephant seal and ring.

Size 8"×2".

ಬೆಂಗಳೂರು ಡಿಸ್ಟ್ರಿಕ್ಟ್.

ಬೆಂಗಳೂರು ಡಿಸ್ಟ್ರಿಕ್ಟ್ ಹೊನಕ್ಕೆ ತಾಲ್ಲೂಕು ನಂದಗುಡಿ ಕುಂಡುಹಳ್ಳಿ ನಂಜುಂಡಾಚಾರ್ಯರಿಂದ ಹಾಜರಾದ
ರ್ಘಣ ತಾಮೃಶಾಸನ.

ಫಲಗೆಗಳು; ಕನ್ನಡ ಅಕ್ಷರ; ಸಂಸ್ಕೃತ ಭಾಷೆ; ಅನೇಯ ಮಾರ್ಗರು.

I A—

1. ಸ್ವಸ್ತಿಜಿತಮ್ಭಗವತಾ ಗತ ಘನ ಗಗನಾಭೀನ ಪದ್ಮನಾಭೀನ ಶ್ರೀಮಜ್ಞಾಹ್ವನೇಯ
2. ಕುಲಾಮುಲ ವ್ಯೋಮಾವಭಾಸನ ಭಾಸ್ಯಾರಸ್ಯ ಸ್ವಭಾಗೀ ಶಿಕಪ್ರಹಾರ ಖಣ್ಣಿತಮಹಾ
3. ಶಿಲಾಸ್ಥಮ್ಭ ಲಭ್ಧಿಬಲ ಪರಾಕ್ರಮ ಯಶಸಃ ದಾರುಣಾರಿಗಣ ವಿದಾರಣರಣೋ
4. ಪಲಭ್ಧ ಪ್ರಣಿಭೂಷಣ ವಿಭಾಗಿತಸ್ಯ ಕಾಣ್ಣಾಯನವ ಗೋತ್ರಸ್ಯ ಶ್ರೀಮತ್ತೂಪ್ತಿಷ್ಠಿಣಾ
5. ವಮ್ಮುಂಧಮ್ಮುಂ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ವಿತುರನಾಷ್ಟಗತ ಗುಣಯುಕ್ತಸ್ಯ ವಿದ್ಯಾ

I B—

6. ವಿನಯ ವಿಹಿತವೈತ್ತಿಸ್ಯ ಸಮ್ಮಾಕ್ಷಿಭಾಪಾಲನ ಹಾತ್ರಾಧಿಗತ ರಾಜಾಭಿಷೇಕಸ್ಯ ನಾನಾ
7. ಶಾಸ್ತ್ರಾರ್ಥಿ ಸದಾಧ್ಯಾವಾದಿಗಮ ಪ್ರಣಿತಮಾತಿ ವಿಶೇಷಸ್ಯ ವಿದ್ಯಾತ್ಮಾಳಿಸ ನಿಕಷೋಪ
8. ಉಭೂತಸ್ಯ ವಿಶೇಷತೋಽಪ್ಯ ಅನವಿಶೇಷಸ್ಯ ಸೀತಿಶಾಸ್ತ್ರಸ್ಯ ವೆತ್ತುಪ್ರಯೋತ್ತು ಕುಶಲಸ್ಯ ಸು
9. ವಿಭಕ್ತ ಭೃತ್ಯಜನಸ್ಯ ದತ್ತಕಸೂತ್ರ ವೃತ್ತೇಷ್ಟಿಜ್ಞಾತು ಶ್ರೀಮದ್ವಾದ್ವಾದ ಮಹಾಧಿರಾಜಸ್ಯಪುತ್ರಸ್ಯ
10. ಏತ್ಯ ಹೈತಾಮಹಾಗುಣಯುಕ್ತಸ್ಯ ಅನೇಕ ಜತಾದ್ವಿಷತ್ಯ ಯುದ್ಧಾವಾತ್ ಜತುರುದಧಿಸಲಿಲಾನ್ಯಾ

II A—

11. ದಿತ ಯಶಸಃ ಸಮದ್ವಿರತ ತುರಗಾರೋಹಣಾತಿತಯೋತ್ಸಸ್ಯ ತೇಜಸೋ ಧನರಭಿಯೋಗನ
12. ವ್ಯಾದಿತ ಸಮ್ಮಾದ್ವಿಷಿತಸ್ಯ ಶ್ರೀಮದ್ವಿರವ್ಯಾ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಗುರುಗೋಬ್ರಹ್ಮಣಪೂಜಕ
13. ಸ್ಯ ನಾರಾಯಣ ಚರಣಾನುಧಾತಸ್ಯ ಶ್ರೀಮದ್ವಿಷಣ್ಣಗೋಪ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯತ್ಯಯಮ್ಮ
14. ಕ ಚರಣಾಮೋರುಹ ರಜ ಪವಿಶ್ರೇಕತೋತ್ತಮಾಣಿಸ್ಯ ವ್ಯಾಯಾಮೋತ್ಪಾತ್ತಿಷ್ಠಿನ ಭುಜದ್ವಯನ್ಯ
15. ಷ್ಟು ವಿಶಿತಾತನ ಶ್ರೀತಿಕರ ಸಿತಿತಧಾರಾತೇಃ ಕಲಯುಗ ಬಲ ಪಜಾಹವನ್ಯ ಧಮ್ಮವೈಪೋದ್ಧರಣ ನಿ

II B—

16. ತ್ಯಾಗನ್ನಿಧಿಸ್ಯ ಶ್ರೀಮಾದ್ಭಾಷ್ಯದವ ಮಹಾಧಿರಾಜನ್ಯ ಪ್ರತಿಸ್ಥಾಪಿಷ್ಠಿಸ್ತಾವ್ಯಾಪ್ತೇಽದಾವಚ್ಯತಾಭಿಂತ್ತು ಶ್ರೀ
17. ಮದ್ಯದಮ್ಯ ಕುಲಗಗನ[ಗ]ಭಸ್ತಿಮಾಲನಃ ಶ್ರೀಮದ್ಭೂಷಣಮ್ಯಾಫ ಮಹಾಧಿ[ರಾ]ಜ ಪ್ರಯ
ಭಾಗಿನೇಯಸ್ಯ ಜನನೀದೇ
18. ವತಾಬ್ಧ ಪರಿಯಬ್ಧ ಏವಾಧಿಗತ ರಾಜ್ಯಾಭಿಷೇಕಸ್ಯ ವಿಜ್ಞಮ್ಯಾಫಮಾಳ ತಕ್ತಿತ್ತರ್ಯಯಸ್ಯ ಪರಸ್ಪರಾ
19. ನವಮದ್ಯೇನೇವಭೋಜ್ಯಮಾನಸ್ಯ ಅಸಭ್ಯಮಾದನವಿತ ಸಮಸ್ತಸಾಮನ್ತ ಮಜ್ಜಲಸ್ಯ ನಿರನ್ತರ ಪ್ರೇ
20. ಮ ಬಹುಮಾನಾನುರಕ್ತ ಪ್ರಕೃತವರ್ಗಾಂತ್ಯ ವಿದ್ಯಾವಿನಯಾತಿತಯ ಪರಿಪೂತಾನ್ತರಾತ್ಮನ
ಕಾತ್ಮಯುಗಿನಾ ರಾ

III A—

21. ಜ ಜರಿತಾವಲಮ್ಮಿನಂ ಅನೇಕ ಸಮರ ವಿಜಯೋಪಾಜ್ಞಾತ ವಿಶ್ವಲಯಂಃ ಕ್ಷೇರೋದ್ಯೈಕಾಣ್ಣಾವೀಕ್ಷತ್ತ
ಭುವನತ್ತರ್ಯಯಸ್ಯ ನಿರವಗ್ರಹಪ್ರಾಧಾನಶಾಯ್ಯಾಂಸ್ಯ ಅವಿಷ್ಯಪರಾಕ್ರಮಕ್ರಾನ್ತಪ್ಯತಿರಾಜಮನ್ತಕಾ
22. ತ್ವಿತ ಪ್ರತಿಹತ ಶಾಸನಸ್ಯ ವಿಧ್ಯತ್ಸಪ್ರಾಧಮಗಣ್ಯಸ್ಯ ಶ್ರೀಮತ್ಯಾಂಬ್ರಾಂತಿರಾಜನಾಯಾ ವಿನೀ
23. ತನಾಮ್ಯಾ[ಃ]ಪ್ರತೀಳಿ ಪ್ರಾಣಾಂತರಾ [ಃ] ಸ್ಯಾಂತವಮ್ಯಾಪ್ರಯಪ್ರತಿಕಾ ಜನ್ಮನಾ ಸ್ವಾಗುರು[ಗು]
ಜಾನುಗಾಮಿನಾ ಏತಾಪರನು
25. ತ ಸಮಾವಜ್ಞಾತಯಾ ಸ್ವಯಮಬಂಧಿ ಶ್ರೀತ್ಯಾಲಿಂಬ್ರಾಂತವಿಶ್ವಲ ವಕ್ಷಸ್ಥಲೀನ ವ್ಯಜಮ್ಯಾಮಾಳತಕ್ತತ್ರಯೋಪ

III B—

26. ಸಮಿತ ಸಮನ್ತ ಸಾಮನ್ತ ಮಜ್ಜಲೀನ ಅಸ್ವರಿಯ ಅಲತ್ತಾರ ಪ್ರಾರುಳಣೆಯ ತೆನ್ನಾಗರಾಂ
ನೇಕ ಸಮರ ಮೂ
27. ಖಮಬಾಹೂತ ಪ್ರಹತಶೂರ ಪ್ರರುಪ ಪಶುಪಹಾರ ವಿಘನ ವಿಹಸ್ತೀಕೃತಾಗ್ನಿಮುಖೀನ
ಶ್ರೀಮತ್ಯಾಂಬ್ರಾಂತಿರಾಂ
28. ದ್ವಾರಾಜೀನ ದುವ್ಯೋನೀತಸಾಮತೇಯೀನ ಸಮನ್ತ ಪಾಣಾಂತ ಪ್ರನಾಂತಾಧಿ ಪತೀನಾ ಷ್ವ[ವ]ಸ್ಯತೀನ
ಮನುನಾ ವಣ್ಣಾಂತ
29. ಮಭಿಂಜಾ ದಢಿಂಜಾನ್ನಿತಿಮಭಿಗೋಂಪ್ರುಂ ಪರಿಯಾಷ್ವಪತಾ ಪ್ರಾತಿಜಿನೀನ ಸುಪ್ರಜನಾ ಆತ್ಮನ
ಪ್ರವರ್ದಧಿ ವಿಜಯ್ಯಪ್ರೈ
30. ಯ್ಯಾಕಾನ್ನ ಚತ್ವಾರಿಂತತ್ತಪ್ರೇ ವಿಜಯಸಂವತ್ಸರೇ ಪ್ರವರ್ತ್ಯಮಾನೀ ಕಾತ್ಮಿಕೇವಾಸೆ ಶುಕ್ಲಪಕ್ಷ
ಪಣ್ಣಾಯಾಂ ಸ್ತಿಥೌ ಶತಭಿಷ

IV A—

31. ಜ ನಕ್ತತ್ತ ಸ್ವಸ್ತಿಶ್ರೀ ಕೊಂಬ್ರಾಂ ಮುತ್ತರನಕ್ತಾಷಾಂತ್ರೀಯ ತ್ವಿತ್ತಿಯ ಜರಣ
32. ಭೂತತಮ್ಯಾಂಗಿ ಶಾಲಿಗಾಮ ಸವರ ಪರಿಯಾರ ಪರಿಗ್ರಹ ದಿನ್ತಪಾಣಾ
33. ಗ್ರಹಣ ಕೆಯ್ಯ ಕೊಟ್ಟಾಪ್ರೇಬಾಂಜಾ ಮುತ್ತರಸರು ಶೀಯವಲ್ಲವರಸರುಂ ಚ
34. ಗುರೀಯರುಂ ಮಣಿಯರುನ್ನಂದ್ಯಾಲರುಂ ಶೀಮಾಂಬಾಲರುಂ ಚಾತುಪ್ರೇ ಶ್ವದ್ಯಮೂ ಮಣಿಯೆ
35. ಹೆತಾ ಎಲ್ಲಾ ಸಾಮನ್ತರುಮತಾಂಣಿಲಿಂ ಸಾಂಕ್ಷಿಕಾಂತಿರುಂ ಹೆಮಾಂತಾಂಣಾರುಂ ಸಮಿಧವ್ಯ

IV B—

36. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಽಹರೇತ ವನ್ಮನ್ರಾಂ ಷಷ್ಪಿಂ ವಪ ನಹ
37. ಸಾರ್ವಣಿ ಘೋರೇ ತಮನಿ ವತ್ತಾತಃ ಬ್ರಹ್ಮಸ್ವಂ ವಿಪಂ ಘೋರಂ ನ ವಿಪಂ ವಿಪಮು
38. ಚ್ಯಾತೇ ವಿಪಮೇಕಾಕಿನಂ ಹಿಸ್ತಿ ಬ್ರಹ್ಮಸ್ವಂ ಪ್ರತಿವೈ

SALIGGAME GRANT OF THE GANGA KING KONGUNI MUTTARASA.

କୁରୁତୁମୁଖୀ ପାଦିଷାହୁରେ କୋଣାର୍କୀ କିଳାରୁଥିଲୁ
କୁରୁତୁମୁଖୀ ପାଦିଶାହୁରେ କିଳାରୁଥିଲୁ
କୁରୁତୁମୁଖୀ ପାଦିଶାହୁରେ କିଳାରୁଥିଲୁ

ଶ୍ରୀ ପାତ୍ରକାନ୍ତିକାଙ୍କ୍ଷାଦୁର୍ଗାମୁଖୀ ଅକ୍ଷୟାନନ୍ଦାମୁଖୀ ନିଷ୍ଠାକାନ୍ତି
ପାତ୍ରକାନ୍ତିକାଙ୍କ୍ଷାଦୁର୍ଗାମୁଖୀ ପାତ୍ରକାନ୍ତିକାଙ୍କ୍ଷାଦୁର୍ଗାମୁଖୀ ନିଷ୍ଠାକାନ୍ତି
ପାତ୍ରକାନ୍ତିକାଙ୍କ୍ଷାଦୁର୍ଗାମୁଖୀ ପାତ୍ରକାନ୍ତିକାଙ୍କ୍ଷାଦୁର୍ଗାମୁଖୀ ନିଷ୍ଠାକାନ୍ତି
ପାତ୍ରକାନ୍ତିକାଙ୍କ୍ଷାଦୁର୍ଗାମୁଖୀ ପାତ୍ରକାନ୍ତିକାଙ୍କ୍ଷାଦୁର୍ଗାମୁଖୀ ନିଷ୍ଠାକାନ୍ତି

39. त्रुक्तम् ॥ अदीदृष्टिक्तु० त्रुदृष्टिक्तु० नद्युद्धे पारिष्ठा०
 40. तम् ॥ लठानि ननिवेत्तु० वृद्ध्वेत्तु० राजे कुठानि च

I A—

1. स्वस्ति जितम्भगवता गतधनगगनाभेन पद्मनाभेन श्रीमज्जाहवेय
2. कुलामल व्योमावभासन भास्करस्य स्वखालगैक प्रहार खण्डितमहा
3. शिलास्थम्ब लब्धवल पराक्रमयशसः दारुणारिण विद्वरणरणो
4. पलब्धवरणविभूषण विभूषितस्य काण्वायनसगोत्रस्य श्रीमत्कोङ्गणि
5. वर्म धर्ममहाधिराजस्य पुत्रस्य पितुरन्वागत गुणयुक्तस्य विद्या

I B—

6. विनय विहित वृत्तस्य सम्यक्प्रजापालन मात्राधिगत राज्याभिषेकस्य नाना
7. शास्त्रात्थ सद्गावादिगमप्रणितमतिविशेषस्य विद्वत्काञ्चन निकधोप
8. लभूतस्य विशेषतोप्य अनविशेषस्य नीतिशास्त्रस्य धकृ प्रयोक्तु कुशलस्य सु
9. विभक्त भृत्यजनस्य इत्कसूत्रवृत्तेर्पणंतु श्रीमद्वाधव महाधिराजस्य पुत्रस्य
10. पितृ पैतामहागुणयुक्तस्य अनेक चतुर्द्वन्द्वयुद्धावास चतुरुदधि सलिलास्वा

II A—

11. दित यशसः समदद्विरत तुरगारोहणातिशयोत्पन्न तेजसो धनुरभियोग स
12. म्पादित सम्पद्विशेषित्य श्रीमद्वरिवर्ममहाधिराजस्य पुत्रस्य गुरुगोव्राक्षणपूजक
13. स्य नारायणचरणानुध्यातस्य श्रीमद्विष्णगोप महाधिराजस्य पुत्रस्य त्यम्ब
14. क चरणाम्भोरुह रज पवित्रीकृतो चमाङ्गस्य व्यायामोत्तर्पणं भुजद्वयस्य श्रुक्षामो
15. षु पिशिताशन ग्रीतिकर निशितधारासेः कलियुगवलपङ्कावसुन्न धर्मवृषोद्धरण नि

II B—

16. त्य सञ्चदस्य श्रीमद्वाधव महाधिराजस्य पुत्रस्याविच्छिन्नाश्वमेधावभृताभिषिक्त श्री
17. मदकदम्बकुलगगन [ग] भास्तिमालिनः श्रीमद्विष्णवर्म महाधि[रा]ज पृथभागिनेयस्य
जननी दे
18. वताङ्गपरियङ्ग एवाधिगतराज्याभिषेकस्य विजृम्भमाण शक्तित्रयस्य परस्परा
19. नवमद्वैनोपभूज्यमानस्य असभ्रमादनमित समस्तसामन्तमण्डलस्य निरन्तरं प्र
20. म बहुमानानुरक्त प्रकृतिवर्गस्य विद्याविनयातिशय परिपूतान्तरात्मनकात्थयुगिना रा

III A—

21. ज चरितावलम्बिनं अनेक समर विजयोपार्जित विपुलयशः क्षरोदैकार्णवीकृत
22. भुवनत्रयस्य निरवग्रहप्राधानशौर्यस्य अविपद्य पराक्रमकान्त पृतिराजमस्तका
23. पिंपतप्रतिहत शासनस्य विद्वत्सुप्रथमगण्यस्य श्रीमत्कोङ्गणिमहाधिराजस्या विनी
24. त नान्न [:] पुत्रेण पुन्नाटरा[ज]स्कन्दवर्म प्रथपुत्रिका जन्मना स्वगुरु[गु]णानुगमिना
पित्रापरसु
25. त समावर्जितया स्वयमभिप्रीत्यालिङ्गित विपुलवक्षस्थलेन वृजम्भमाण शक्तित्रयोप

III B—

26. नमित समस्त सामन्तमण्डलेन अन्दरिय आलन्तूर पोरुल्लंरय पर्वगराद्यनेक समरमु
27. खमखाहूतप्रदत शूरपुरुषुपशुपहारविघसविहस्तीकृताग्निमुखेन श्रीमत्कोङ्गणि वृ
28. द्वराजेन दुव्वर्नीतनामतेयेन समस्त पाण्णाट पुन्नाटाधिपतीना वै[व] स्वतेन मनुना वर्णाश्र

29. मभिक्षणा दक्षिणान्दिशिमभिगोमुंपरियाम्रवता प्रातिजनीनेन सुप्रजसा आत्मनप्रवर्द्धे विजयैश्व
 30. ग्येंकान्नचत्वारिंशत्तमे विजयसंवत्सरे प्रवर्त्तमाने कार्तिकेमासे शुक्लपक्षे पुण्यायां स्तिथौ शतभिष

IV A—

31. जनक्षत्रे स्वस्तिश्री कोङ्गणि मुत्तरसर्क्षणात्रयत्तैत्रिय चरण
 32. भूतशर्मर्मग्ं शालिग्गामे सर्वं परियार परिग्रहादिन्तुपाणि
 33. ग्रहणं केदु कोद्वाप्णे व्याणि मुत्तरसरु शीयवल्वरसरुंटे
 34. गुरेयरुं मणियरुन्नद्यालरुं शीम्बालरुं चातुवैद्यमु मरिये
 35. पेत्ता पल्ला सामन्तरु मत्ताणि उं साक्षे चादृरुं पेम्माणूरुं समांपम्

IV B—

36. स्वदत्तां परदत्तां वा यो हरेति वसुन्धरां षष्ठि वप सह
 37. खाणि घोरे तमसि वर्ततः ब्रह्मस्वं विषं घोरं न विषं विषमु
 38. च्यते विषमेकाकिनं हिन्ति ब्रह्मस्वं पुत्रपौ
 39. त्रिकम् अद्विदत्तां त्रिभृभुक्ता सभ्यश्च पारिपालि
 40. तम् एतानि न निवर्त्तन्ते पूर्वराजकृतानिच्च

Transliteration.

I A—

1. svasti jitam bhagavatā gata-ghana-gaganābhīna Padmanābhīna śrīmaj-Jahnavēya-
 2. kulāmala-vyōmāvalbhāsana-bhāskarasya svakhālgaika-prahāra-khaṇḍita-mahā-
 3. śilā-sthambha-labdha-bala-parākrama-yaśasah dāruṇāri-gaṇa-vidāraṇa-raṇō-
 4. palabdha-vraṇa-vibhūshaṇa-vibhūshitasya Kāṇvayana-sagōtrasya śrīmat-Koṅgani-
 5. varmma-dharma-mahādhīrājasya putrasya pitur anvāgata-guṇa-yuktasya
 vidyā-

I B—

6. vinaya-vihita-vṛi(r)ttasya samyak-prajā-pālana-mātrādhigata-rājyābhishēka-sya nānā-
 7. śastrārttha-sadbhāvād[h]igama-praṇita-¹ mati-viśēshasya vidvat-kāñchana-nikashōpa-
 8. labhūtasya viśēshatōpy (a) anaviśēshasya ² nītiśāstrasya vakṭri-prayōktṛi-kuśalasya su-
 9. vibhakta-bhṛitya-janasya Dattaka-sūtra-vṛittē prāṇētu śrīmad ³ Mādhava-mahādhīrājasya putrasya
 10. pitṛi-paitāmahā-guṇa-yuktasya anēka-chaturddanta-yuddhāvāpta-chatur-
 udadhi-salilāsvā-

1 Read praṇita.

2 Read anavaśēshasya.

3 Read śrīman.

SALIGGAME GRANT OF THE GANGA KING KONGUNI MUTTARASA—(Contd.).

କୁରୁକ୍ଷୁରୀତି ପ୍ରାଣୀଙ୍କ ଶୃଦ୍ଧାକ୍ଷରି ଜ୍ଞାନାଶକ୍ତି ଅଳ୍ପ ହେବାକୁ ଯାଏ ।
ପ୍ରାଣୀଙ୍କ ଜୀବିତରେ ମହାବ୍ୟାପିକ ବ୍ୟାପାରରେ ଉପରେ ଆପଣଙ୍କ ବ୍ୟାପାରରେ
ବ୍ୟାପାରରେ ଉପରେ ଆପଣଙ୍କ ବ୍ୟାପାରରେ ଉପରେ ଆପଣଙ୍କ ବ୍ୟାପାରରେ

ଶ୍ରୀକୃଷ୍ଣପଦମାତ୍ରା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା



II A—

11. dita-yaśasah samada-dvirata¹ turagārōhaṇāti-śayōtpanna-tējasō dhanur-abhiyōga-sa-
12. mīpādita-saṃpad-viśēshasya² śrīmadd Harivarṇīma-inahādhīrājasya putrasya guru-gō-brāhmaṇa-pūjaka-
13. sya Nārāyaṇa-charaṇānudhyātasya śrīmad Vishṇugōpa³ mahādhīrājasya putrasya T[r]ayayamīla-
14. ka-charaṇāmbhōruha-raja [h]-pavītrīkṛitottamāṅgasya vyāyāmōtvṛitta⁴ pīna-bhuja-dvayasya kshu[t]kshīmō-
15. shṭha-piśitāśauṇa-prītikara-niśita-dhārāsēli Kaliyuga-bala-paṅkāvasunna⁵ dharmūma-vṛiṣhōddharaṇa-ni-

II B—

16. tya-saumaddhasya śrīmād⁶ Mādhava-inahādhīrājasya putrasyāvichehhinnāśvamēdhāvabhrītābhishikta-śi-
17. mad⁷ Kadamība-kula-gagana-[ga]bhastimālināḥ śrīmad⁸ Kṛishṇavarmīma-mahādhī[rā]ja-priya⁹-bhāgīnēyasya jananī-dē-
18. vatāṅka-pariyaṅka-ēvādhīgata-rājyābhishēkasya vijṛi(r)imbhamāṇa-saktitra-yasya paraspurā-
19. navamarddēnōpabhūjyamānasya¹⁰ asa[m]bhramād anamīta¹¹ -samasta-sāmanta-maṇḍalasya nirantara-prē-
20. ma-bahuṁānānurakta-prakṛiti-varggasya vidyā-vinayātiśaya-paripūtāntarāt-mana[h] Kārtt(h)a-yugīnā¹² rā-

III A—

21. ja-charitāvalambina(m)anēka-samara - vijayōpārjjita-vipula - yaśali-kshīrōdai-kārṇṇavīkṛita-
22. bhuvana-trayasya niravagraha-prādhāna-śauryyasya avishahya-parākrama-krānta-pṛīti¹³-rāja-mastakā-
23. rppitapratihata¹⁴śāsanasya vidvatsu prathama-gaṇyasya śrīmat-Koṅkaṇi-mahādhīrājasyāvinī-
24. ta nāmna[h] putrēṇa Pūmātarā[ja] Skandavarṇīma-praya¹⁵-putrikā-jamīna-nā sva-guru[gu]ṇānugāminā pitrā parasu-
25. ta-samāvarjjitatayā¹⁶ svayam abhiprītyālīngita-vipula-vaksha-sthalēna vijṛimbhamāṇa-sakti-trayōpa-

III B—

- | | | | |
|---------------------------------------|----------|----------|------------|
| 26. -namīta-samasta-sāmanta-maṇḍalēna | Andariya | Ālattūra | Porūlareya |
| Pernnagarādyanēka-samara-mu- | | | |

¹ Read dvirada.

⁶ Read śrīman.

¹² Read yugīna.

² Read viśēshasya.

⁷⁻⁸ Read śrīmat.

¹³ Read prati.

³ Read Vishṇugōpa.

⁹ Read priya.

¹⁴ Read tāpratihata.

⁴ Read dvītīta.

¹⁰ Read bhujya-māna trivarga-sārasya.

¹⁵ Read priya.

⁵ Read paṅkāvasunna.

¹¹ Read asaṃbhramāvanamīta.

¹⁶ Read samāvarjjitatayā.

27. kha-makhâhûta- prahata-sûra - purushu¹-paśupahâra²-vighasa-vihastîkṛitâ³
gnimukhêna śrimat Kongañivri-
- 28 ddharâjêna Duvvinîta-nâmatêyêna⁴ samasta-Pâññâta-Punnâtâdhipatinâ
Vai[va]svatêna⁵ Manunâ varṇnâśra-
29. mabhikshana⁶ dakshiṇâ-disiṁ⁷ abhigôptum pariyâpnuvatâ⁸ prâtijaninêna
su-prajasâ âtmâna[h]pravarddhâ[mâna] vijayaiśva-
30. ryyaekânnâ⁹-chatvârimśattamê Vijaya-samvatsarê pravarttamânê Kâ[r]ttikê
mâsê śukla-pakshê puṇyâyâm stithau Śatabhisha-

IV A—

31. ja-nakshatrê svasti śrî Kongañi Muttarasar Krishnâtrêyar Taittriya-charaṇa-
Bhûtaśarmmargge Śaliggâme sarvva-pariyâra parigrahadintu pâṇi-
33. grahaṇam keydu kōṭṭâr Pperbbhâna Muttarasaru Śiyavallavarasarum Te-
34. gureyarum Maniyarun Nandyâlarum Śimbâlarum châturvvaidyamum ariye
35. pettâ ellâ sâmantarum Attâniüm sâkshi Châttrum Perminâñurum
samipam

IV B—

36. sva-dattâm para-dattâm vâ yô hareti vasundharâm shashîtiṁ vapa¹⁰-saha-
37. srâṇi ghôrê tamasi varttataḥ¹¹ brahmaśvam [tu] visham ghôram na visham
visham u-
38. chyate visham êkâkinam hinti¹² brahmaśvam putra-pau-
39. trikam adbhir ddattâm tribhîr¹³ bhuktâm sabhyaścha¹⁴ pâripâli¹⁵
40. tam êtâni na nivarttante pûrvva-râja-kritâni cha

Translation.

Lines 1—27.

As in the usual copper plate records of Durvinîta (praise of the Ganga Kings Kongañivarma, Mâdhava, Harivarina, Vishnugôpa, Mâdhava, Avinîta and Durvinîta see E. C. IX, Dodhlapur 68 and Gummareddipura Plates, M.A.R. 1912, pp. 35–36).

Lines 28—35.

By śrimat Kongañi Vridhâraja named Durvinîta, the lord of all the Pâññâta and Punnâta, protector of the *varṇas* and *âśramas* like Vaivasvata Manu, able to defend the southern quarter, beloved of the subjects, possessed of good progeny, in the 39th victorious and prosperous regnal year in the month of Kârtika, in the bright fortnight, on an auspicious day, during the constellation of Śatabhishak :—

Be it well :—the illustrious Kongañi Muttarasar granted to Bhûtaśarma of Krishnâtrêya (gôtra) and Taittrîyaśâkhâ the village Śaliggâme, free of taxes holding

1 Read purusha.

6 Read mâbhîrakshinâ.

11 Read vartate.

2 Read paśupahâra.

7 Read diśam.

12 Read hanti.

3 Read kṛita-Kṛitântâgni.

8 Read paryâptavatâ.

13 Read tribhir.

4 Read Durvinîta-nâmadhêyêna.

9 Read aikôna.

14 Read sadbhiś.

5 Read Vaivasvatêna

10 Read varsha.

15 Read paripâli.

the hand of the donee, after apprising Perbhāṇa Muttasar, Siyavallavarasar, the citizens of Tegure, Maṇiya, Nandyāla and Simbāla and the scholars versed in the four Vedās of the gift. All the sāmantas and Attāṇi are witnesses (to this). The village granted is near Chāttūr and Permāṇūr.

Lines 36—41.

He who takes away land given by oneself or by others will lie in terrible darkness (hell) for sixty-thousand years. The property of Brahmans is a terrible poison. Poison is no poison ; poison kills one man and the property of the Brahmans destroys children and grand-children. What is given with pouring of water, what is enjoyed by three generations, what is protected by good people, what is given by previous kings—these gifts do not cease.

Note.

This record belongs to the 39th regnal year of the Ganga king Śripurusha and registers the gift of the village Sāliggāme by him (called Kongaṇi Muttasar in line 31) to a Brahman Bhūtaśarma of Kṛishnātrēya-gōtra and Taittirīya-sākhā. The village given is stated to be situated near Chāttūru and Permāṇūru. From the details of the boundaries stated above it is not possible to locate the village Sāliggāme.

The gift is said to have been made in the presence of all the sāmantas (feudatories) and Attāṇi. Also Perbhāṇa Muttasar, Siyavallavarasar, Tegureyar, Maṇiyar, Nandyālar, Simbalar, and the chāturvaidyas are said to have been informed of the grant. Of these Attāṇi is referred to as a donor during the reign of the Bāṇa king Mahāvali Bāṇarasar in a record at Hulikunda (E. C. X, Bowringpet 48). He seems to have occupied a position of importance under Śripurusha (E. C. X, Kolar 229, 232). See also Nandi Plates of Śripurusha (M. A. R. 1914, p. 34.) Perbhāṇa was evidently a Bāṇa ruler. He may have been the same as Mahāvali Bāṇarasar who is associated with Attāṇi. Regarding Siyavallavarasa, a vīragal at Nekkundi tells us that the servants of Siyavallavarasa fell during a cattle raid at Māliyūr and Mr. Narasimhachar while noticing this inscription says that he is identical with Siyagella mentioned in some vīragals at Hirigundagal, Tumkur Taluk, as a contemporary of Śripurusha and his son Śivamāra II (M. A. R. 1917, p. 38). The other witnesses referred to are Tegureyar, Maṇiyar, Nandyālar and Simbālar. These seem to be the inhabitants of the villages Tegure, Maṇi, Nandyāla and Simbāla. *see* Keregālūr Plates of Mādhava II, M. A. R. 1930, p. 120; Kodunjeruvu grant of the Ganga king Avinīta, M. A. R. 1924, p. 67, Nallāla grant of Durvinīta, ibid, p. 69, etc.). The word chāturvaidya means those who are versed in the four Vēdas. It is usual to find the chāturvēdyas or chāturvaidyas cited as witnesses in the Ganga Plates (*see* the Nallāla grant cited before).

A difficulty has arisen with regard to the identification of the donor of this grant. Line 28 contains the name of Durvinīta and line 29 epithets in his praise. Then the regnal year and some details of dating are given and next in line 31 of the

plate IV we find Kongaṇī Muttarasar used in the nominative case and referred to as having made the gift. According to the text cited above, Kongaṇivridḍharāja Durvinīta is to be interpreted as identical with Kongaṇī Muttarasar. But Konguṇī Muttarasar or Pṛithvī Kongaṇī Muttarasar is a name of Śrīpurusha and not of Durvinīta according to the inscriptions published so far. Also the witness Siyavallavarasar cited points to Śrīpurusha and not Durvinīta as the donor. Hence it is to be inferred that the composer or engraver forgot to insert the genealogy of the Ganga kings from Durvinīta to Śrīpurusha in the plates and merely engraved the regnal year and the name Kongaṇī Muttarasa of Śrīpurusha after the word *suprajusā* in praise of Durvinīta. This position would have to be reconsidered if any definite evidence is obtained to show that Durvinīta also bore the name Muttarasa.

The details of dating given, *viz.*, the 39th regnal year, Kārtikamāsa, Śuklapaksha and Satabhishak-nakshatra do not help us to determine the date of the present record. The Ganga king Śrīpurusha has been assigned the date 788 A. D. by Jouveau Dubreuil. In case, however, Durvinīta is taken as the donor, the date would fall about 643 A. D. according to the same author. The characters of the record seem to be of a later date than the usual grants of Durvinīta. (*See* Gummarēddipura Plates, M. A. R. 1912, p. 30, and Uttanūr Plates, M. A. R. 1916, p. 36).

CHITALDRUG DISTRICT.

HOSADURGA TALUK.

2

At the village Bāgūr in the hobli of Hosadurga, on a stone lying behind the Village Panchayat Hall.

Size 2'—6"×1'—9".

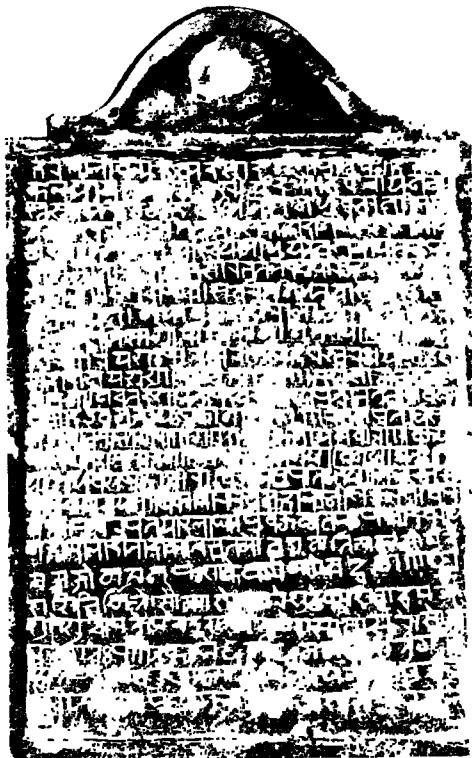
Old Kannada characters and language.

ಹೊನದುಗ್ರ ತಾಲ್ಲೂಕು ಕನೆಬಾ ಹೋಬಳಿ ಬಾಗೂರು ಗ್ರಾಮದಲ್ಲಿ ಪಂಚಾಯಿತಿ ಹಾಲಿನ ಹಿಂದೆ ಕಾಲುವೆ ಬಳಿ ಬಿಡ್ಡಿರುವ ಕಲ್ಲು.

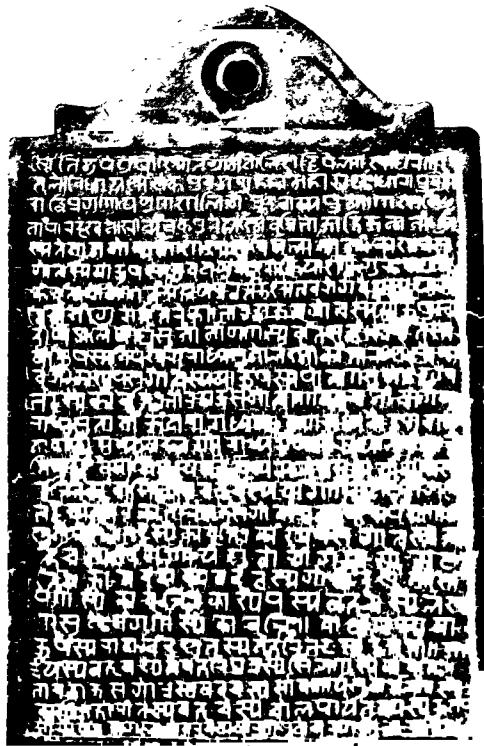
ಪ್ರಮಾಣ 2½'×1¾'.

ಪ್ರವರ್ತದ ಹಳಗನ್ನಡ.

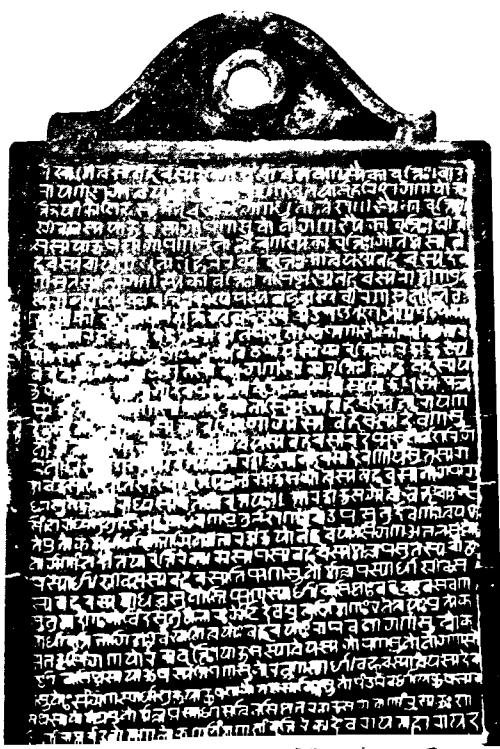
1. ಸ್ವತ್ತತ್ರೀ ಬಾಲಾದಿತ್ಯರಾಜು
2. ಶ್ರೀಮುಖ್ ನೇಮೇಶ್ ನ್ನೀಲಸಿನ್
3. ಮನಸಿಜರಾಸಿಯಿದು
4. ಏಡಿದು ತಾನೇಶ್ವನ್ನಿದಾನ್



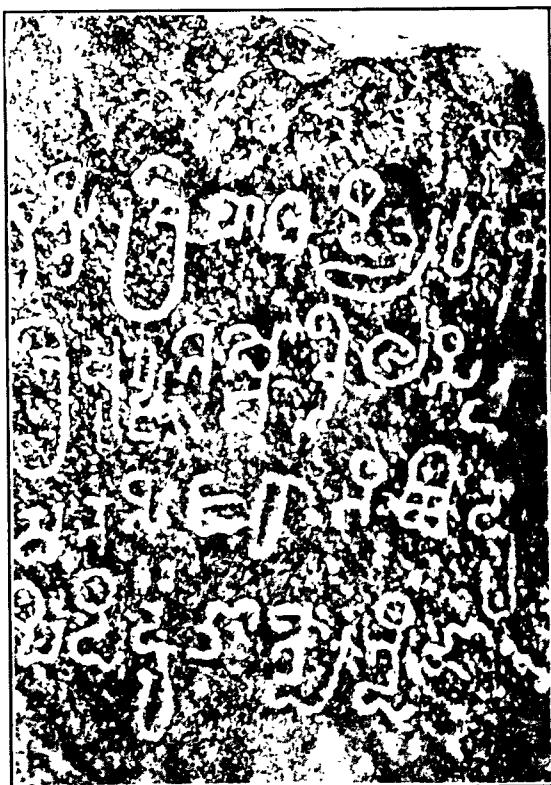
1.



2.



3.



61. STONE INSCRIPTION, BAGUR, HOSADURGA TALUK (P. 154).

Transliteration.

1. svasti śrī Bālādityar-âlu
2. śrī Munjanembōn Nīlasinda
3. Manasijarān iṛidu
4. piḍidu tān pondidān

Translation.

Be it well. A servant of Bālāditya named Śrī Munja pierced Nīlasinda Manasijar and captured them and himself died.

Note.

This inscription is carved in old Kannada characters which may belong to the end of the 8th century or the beginning of the 9th century A.D. The square form of *ba* is used, *ra* is not open but closed, *la* is turned round, etc.

The record refers to the heroism of a warrior named Śrī Munja, servant of Bālāditya. Nothing is known about this Bālāditya. Munja is said to have wounded and taken as prisoner Nīlasinda Manasijar. It is possible to interpret the word Nīlasinda Manasijar as Nīlasinda and Manasija. Nīlasindar may be a chief of the Sinda dynasty of rulers whose kingdom Sindavādi included parts of Shimoga, Chitaldrug, Dharwar and Bijapur Districts. Though the Sindas came into prominence after the 10th century some references to their earlier rule are also found (*see* Mysore and Coorg from the Inscriptions by RICE, p. 147). The name Nīlasinda is not met with so far.

Manasijar was an officer under the Ganga king Śripurusha (E. C. III, T.-Narasi-pur 1) as stated in a stone record at Talakād. In case Manasijar of the present inscription is identical with him he would be a subordinate of Śripurusha. In case this identity is assumed, it is possible to take Bālāditya as a Chālukyan prince like Vikramāditya or his brother Chandrāditya. There were frequent wars between the Gangas and Chālukyas after the reign of Śripurusha and the present record may be an instance of such a battle in which the Sindas also took part.

The place of the battle has not been mentioned in the record. It is however probable that the fighting may have taken place at Bāgeūr itself, the village in which the inscription is found. Inscriptions of the reign of Śripurusha and his son Śivamāra frequently refer to a battle at Bāgeūr and it is possible that this Bāgeūr may be the same as the present Bāgeūr though it was provisionally identified with Bāgūr in the Channarāyapāṭna Taluk in a previous report (M. A. R. 1939, pp. 121-125). The date of Śripurusha is about 788 A.D. The present record may belong therefore to the close of the 8th century A.D.

At the same village Bâgûr, on a slab set up at the Chandrâpuri entrance.
Size 4' × 2'.

Kannada language and characters.

ಹೊನದುಗ್ರ ತಾಲ್ಲೂಕು ಕನ್ಬಾ ಹೋಳಿ ಬಾಗೂರು ಚಂದ್ರಪುರಿ ಬಾಗಿಲ್ಲ 110ನೆಯ ಸಂಬರು
ಶಾನದ ಬಳಿ ನಟ್ಟುಕಲ್ಲು.

ಪ್ರಮಾಣ 4'×2'.

1. ಶಭಮನ್ತು ನಮನ್ತುಂಗಶಿರನ್ತುಂಬಿಜಂ
2. ದ್ರಜಾಮರ ಜಾರವೆ ತ್ರೈಶೋಕ್ಯಸಗರಾರಂಭ
3. ಮೂಲಸ್ತಂಭಾಯ ತಂಭವೆ ಸ್ವಾಸ್ತಿಶ್ರೀ ವಿಜ
4. ಯಾಭ್ಯಾದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷಂಗಳು
5. ಗಳಣನೆಯ ಶೋಭಕ್ತಿತು ಸಂಪತ್ತರದ ಪಯ
6. ಶಾಪ ಶು ಇಜ ಬ್ರಿ ಶ್ರೀಮನ್ಮಹಾರಾಜಾ
7. ಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಸದಾಶಿವ
8. ದೇವ ಮಹಾರಾಯಾರು ಪ್ರಿಷ್ಟಿರಾಜ್ಯಂಗೇಣತಂ ವಿರಲಾಗಿ ಅ
9. ವರ ಸಂದಾನದ ಪುನಪ್ವನಾಯಕರ ಮಕ್ಕಳು ಕೃಷ್ಣಪ್ವನಾಯ
10. ಕರು ತಂಮಮರಮಾಗಣಗೆನಲುವ ಬಾಗುರಸೀಮೆಯ
11. ಚೆಂನನಮುದ್ರಗ್ರಾಮವನೂ ರಾವಾಣ್ಯದ ಬೋಬಿಲಾ
12. ಇದ ರಾಮಯ್ಯನವರಿಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ಪಾಲಿಸ್ತರು ಯಿದಕ್ಕೆ
13. ಅವರು ತಪ್ಪಿದರೆ ತಂಮ ತಂದೆ ತಾಯ ವಾರಣಾಶಿಯಲಿ ವರ್ಧಿಸಿದ ಪಾ
14. ಪಕ್ಕ ಹೋಕರು ಅ ಗ್ರಾಮಕ್ಕ ತಪ್ಪಿದವನ ಹಂಡತಿಯ ಅವ
15. ಹಂಡತಿಯ ಕೊಟ
16. ಲಿಕಿದನು

Transliteration.

1. śubham astu namas tumga-śiras-tumbi-cham-
2. dra-chāmara-chārave trai-lōkya-nagarārambha-
3. mūla-stambhāya Śambhave ! svasti śri vija-
4. yābhuyada Śalivāhana śakavarushamgaļu
5. 1466 neya Śôbhakritu-saṇvatsarada Vayi-
6. śâkha śu 15 Bri śriman mahârâjâ-
7. dhirâja râjaparamêśvara śri Vîrapratâpa Sadâśiva-
8. dêva-mahârâyaru prithvirâjyam geütam viralâgi â-
9. vara saṃdânada Ponappa-nâyakara makkaļu Krishnappa-nâya-
10. karu taṇum[a] ainara-mâganige saluva Bâgura sîmeya
11. Cheminasamudra-grâma vanu Râmânyada bombalâ-

12. तदा रामाय्यानवारिगे सर्वमन्यवागि पालिस्तरु यिदक्के
 13. ावरु तप्पिडरे तमिना तम्दे ताया वाराणासियालि वाधिसिदा पा-
 14-16.

Translation.

Good fortune. Salutation to Śambhu. Be it well. On Thursday the 15th lunar day of the bright half of Vaiśākha in the year Śôbhakṛitu, 1466th year of the auspicious Śālivāhana era :—

While the illustrious mahârâjâdhirâja râjaparamêśvara śî vîra-pratâpa Sadâśiva-dêvamahârâya was ruling the earth :—

His agent or envoy (saṃdhânada) Ponappa-Nâyaka's son Kriṣṇappa Nâyaka granted to Râmayya of *Râmânyada Bombalâṭa* (marionette show of the Râmâyâna story) the village Chennasamudra in Bâgura-sîme in his *amara-mâgaya*, free of taxes. He who confiscates this will incur the sin of slaying his parents in Benares (Further imprecations continue, but have been omitted in the transliteration and translation).

Note.

This is an instance of the grant of a village for the enactment of a marionette show of the Râmâyâna story. The date of the grant corresponds to Thursday, 19th April 1543 A.D. and the grant was made in the reign of Sadâśiva of Vijayanagara by Kriṣṇappa Nâyaka whose title *sandhânada* indicates that he was an envoy of the king.

4

At the same village Bâgûr, on a slab in the pavement of the rangamanṭapa in the shrine of the goddess in the Chennakêśava temple.

Kannada language and characters..

ಅದೇ ಬಾಗಲು ಗ್ರಾಮದ ಚೆನ್ನಕೇಶವ ದೇವಸ್ಥಾನದ ಅಪ್ಯಾನಪರ ಗುಡಿಯ ರಂಗಮಂಟಪದ ಹಾಸುಗಳ್ಳಿನಿಂದ ಬರೆತಿರುವದು.

1. ಶ್ರೀ
2. ಉಗುಣಿಯ ಸ್ವಾಮಿನೇಚೆಯ
3. ಉಮಾಡಿದ

Note.

This records that a person named Gauṭaya did service for the god. Probably he constructed the rangamanṭapa of the shrine of the goddess (Lakshmi) in the above temple of Chennakêśava.

No date is given. The characters seem to belong to the 18th century A.D.

HOLALKERE TALUK.

At the village Kumminagat̄ta in the hobli of Tâlyā, on a vīragal set up near the Isvara temple.

Size 3'×2'—6".

Kannada language and characters.

ಹೊಳೆರೈ ರೆ ತಾಲ್ಲೂಕು ತಾಳ್ವದ ಹೋಬಳಿ ಕುಮ್ಮಿನಗಟ್ಟದ ಈಶ್ವರ ದೇವನಾಥನದ ಬಳಿ ನಟ್ಟ ವೀರಗಲ್ಲು.
ಪ್ರಮಾಣ 3'×2½'.

I ನೆಯ ಪಟ್ಟಿ.—

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತುವಿಷು ಸಂಪತ್ತಿರದ ಶ್ರವಣ ನು ಇ ಸೋಮ
ವಾರದಂದು ಸಿಂಗೆಯನಾಯ್ಕು ಮುಲೆಹಾಸಿಂದನು
2. ಕಾದಿದಲ್ಲಿ ಕುಂಬೆಯನಹಳ್ಳಿಯ ಘಟ್ಟದ
ಪಡಿಯನಾಯ್ಕುನು ಯಿಟ್ಟಿಯಲ್ಲಿಉದು ಕು

II ನೆಯ ಪಟ್ಟಿ.—

3. ದುರೀಯ ಕಳ ಕುದುರೀಯ
4. ಇತ್ತು ಸುಧು ಕುಂಬೆಯನಹಳಿ
ಗೋಡಬಯಲಲಿ ಸಂದರು.

Note.

This records the valour of a warrior named Padya Nâyaka of Kumbeyanahalli valley in fighting against the cavalry troops of Singeyanâyaka and Mulehâsinda. He is said to have fought with a spear and died in the battle. The date of the record is given as Vishu sam. Srâvaña śu 1 Monday. No Śaka year is given. The characters seem to belong to the 13th century A.D. Kumbeyanahalli was probably the old name of Kumminagat̄ta.

HIRIYUR TALUK.

At the town of Hiriyûr in Hiriyûr hobli, on a pillar in front of the Vîrabhadra temple.

Kannada language and characters.

ಹಿರಿಯೂರು ತಾಲ್ಲೂಕು ಕನೆಬಾ ಗಾಮದ ವೀರಭದ್ರ ದೇವನಾಥನದ ಮುಂದೆ ಗರುಡಗಂಬದ ಪೂರ್ವಮುಖದವೇಂತೆ
ಬರೆದಿರುವುದು.

- | | |
|-----------------|-----------------|
| 1. ವೀರೇಶ್ವರ ದೇವ | 5. ರ ತಂದೆತಾಯಿ |
| 2. ರ ಕಂಬವ ನಿಲ | 6. ಗಳು ಮಂ[ಗ]ಳಮು |
| 3. ಸಿದ್ಧ ಮಲ್ಲಿ | 7. ಹಾ ಶ್ರೀ ಶ್ರೀ |
| 4. ಕಾಜುರನದೇವ | |

Transliteration.

- | | |
|-----------------------|-----------------------|
| 1. Vîrêśvara-dêva- | 5. ra tamde tâyi- |
| 2. ra kambava nili- | 6. gaļu mam[ga]la ma- |
| 3. sida Siddha Malli- | 7. hâ śri śrî |
| 4. kârjuna-dêva- | |

Translation.

The parents of Siddha Mallikârjunadêvar who set up the pillar of the god Vîrêśvara. Good fortune.

Note.

This inscription is carved on the pillar below the bas-relief figures of a couple who appear to be of high rank from their drapery, etc. They are said in the record to be the parents of a person named Siddha Mallikârjunadêva who set up the above pillar. The characters seem to belong to the 17th century A.D.

7

CHALLAKERE TALUK.

At the village Reddihalli in the hobli of Challakere, on a stone near the Mallikârjuna temple.

Size 2' x 1'—3"

Kannada language and characters.

ಚ್ಯಾಕೆರೆ ತಾಲ್ಲೂಕು ಕನ್ನಬಾ ಹೋಬಳಿ ರೆಡ್ಡಿಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ವಂಳಿಕಾಜುರ್ನ ದೇವತಾನಿಂದ ಹತ್ತಿರ ಇರುವ ಕಲ್ಲು.
ಪ್ರಮಾಣ ೨' x ೧೫'.

1. ಸ್ವಸ್ತಿಶ್ರೀ ಶಾಲಿವಾಹ
2. ನಶಕವರುಷಂಭುಲು ?
3. ವಿಕೃತಿಸಂವರ್ಭ[ರವಾ]
4. ಗ ಸುಧ ಲ ಮಿ
5. ಮಂ ತರು[ಮಲ]
6. ಪತಿಗೆ
7. ಬಿಟ್ಟಮಾನ್ಯ

Note.

This records the grant of some land for the God Tirumalapati (or Venkata-ramanâśvâmi) on Tuesday, the 8th lunar day of the bright fortnight of Mâgha in the year Vikrîti. No Śaka year is given.

The characters seem to belong to the 17th century A.D.

HASSAN DISTRICT.

BELUR TALUK.

At the town of Bēlūr, on a pillar lying in the enclosure of the Kēśava temple. (This was brought from the ruins of the fort walls at Bēlūr).

Kannada language and characters.

ಬೇಲೂರು ಕೇಶವ ದೇವನಾನದ ಪ್ರಕಾರದಲ್ಲಿ ತಂಡಿಟ್ಟಿರುವ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಸ್ವಭಾನುನಂತರ ನುರಿಸಂ
2. ಕ್ರಿ ಮಾಣ ನಾತವಡೆರು ಬರ
3. ಲೆಂದು ಸಗಳೇಸ್ವರಕೊಪ್ಪ ನಾತಯ ವಡೆ
4. ರು ಪೋತ್ತೆಸಲಲೆಂದು ರಾಹಿಗೆ ಸೋಪ್ಪ
5. ಕಟ್ಟಿ ರಾಜ(ಸಿ)ಯವದೆಲ್ಲವನು ಹೇರಾಸಿ ಮಾ
6. ಡಿದರು ಗೋಳಿಯಬೀಡಿನ ನಿವಡೇವನ ಹೆಂಡ
7. ತಿ ಗರಜಿಯಲಿ ಗಂಡು ಜನವಂ ಪೋಡಗೊಂಡು
8. ಬಂದು ತಂನ ಭತ್ತವನು ಕೊಂಡರೆಂದು ಬಂ
9. ದು ಅರಾಸಿಯೋಳಗೆ ತಂನ ಭತ್ತವನು ಕೊಂ
10. ದು ಹೋದರು ಮಿಕ್ಕಾದ ಭತ್ತ ನೊಱಮೂವತ್ತೆರಡು ಸೋ
11. ಲಗೆ ಭತ್ತವನು ಬೇಲೂರಪಟ್ಟಣನಾ೦ಮಿಯಿಂ ತೆ
12. ಗೆದು ಸೋಲಗೆಯಲಿ ಆ ನೊಱಮೂವತ್ತೆರಡು ಸೋಲ
13. ಗೆ ಭತ್ತವನೂ ಹೊಯ್ದಿರು ಅವಾವವನು ಧರ್ಮಾ ಬು
14. ವಿಧಿ ಉಳ್ಳವನು ದೇವರಿಗೆ ಆ ಭತ್ತವ ಯೀಸಿಕೊಂ
15. ದು ಸೋತೆಯನಿಕ್ಕ ಸುವುದು ಯಿದಕ್ಕೆ ರಾಜು ಉಡ
16. ಇ ಅಕ್ಕರಿಲ್ಲ (ದುಣವ || ?)

Note.

This inscription seems to record that one Sātivadeyar or Sātayavadeyar of Sagāñēśvarakoppa pledged the produce of all his lands in that village for some act of charity and sealed the whole heap of grain of his by covering it with leaves. But it is stated that a lady who was the wife of Śivadēva of Gōliyabid brought some men from Garaji and took away from the sealed heap what she claimed to be her own portion of the paddy which had been put into the heap. The remaining hundred and thirty-two solages of paddy were measured and taken away from (the custody of) the patṭaṇasvāmi of Bēlūr. It was stipulated that any charitable man might receive this paddy and do the mortar-pointing work (or white-washing) in the

temple. It was further laid down that there was no written charter of the king and priests (or Rāju uder) for this grant.

The meaning of this record is far from clear. It is not stated in what temple the mortar work (or white-washing work) should be done. But the mention of pāttaṇasvāmi of Bēlūr makes it probable that the temple referred to is the well-known Kēśava temple at Bēlūr. Nothing is known about this Sāti Vodeyar.

The date of the grant is given as Svabhānu-saṃvatsara Sūrya-sankramāṇa. The date is not expressed in terms of the Śaka era. No particular sankramāṇa day on which the event occurred is named.

The characters seem to belong to the 15th or 16th century. In the 15th line there is an expression *yidakke Rāju uderā akkarillā*. This might be interpreted as : "there is no authority (letter) of Rāju uder (Rāja Vadeyar) for this" or "there is no (necessity for) authorisation of this grant from the kings or priests." In case the former meaning is taken, the grant would go to the reign of King Rāja Vadeyar I of Mysore who became king of Seringapatam in 1610 A.D., but he was not the ruler of the Bēlūr kingdom in his reign and the characters also point to an earlier date.

The place Saganēsvara Koppa cannot be located. There are two villages Hire Sakuna and Chikka Sakuna in the Sorab Taluk. Whether they have anything to do with Saganēsvara Koppa cannot be determined. Śakunarāya is said to be the name of the god Anjanēya (M.A.R., 1911, p. 53). Gôlyabid and Garaje are villages in the Mûdagere and Bélûr Taluks.

9

At the same town Bēlūr, on a fragmentary stone found in the back-yard of Mailārayya's house.

Size 2'×1'.

Kannada language and characters.

బేలవరు కనబెయ్యిరువ మ్యూలారయ్యనపర మన్యు హత్తుల్చీ నేలవన్ను ఆగ్యువాగి సిక్కద శాసనద తుండు కట్టు—ఎద్దాగ హైగిడె.

ಪ್ರಮಾಣ ೨' × ೧'.

10.	ರೂಂ ಮೆಯಲಂಜ್ಞಮು ಭಟ್ಟರ ಮಗ ದೋರಪ
11.	ವೇಲಾಪುರದಲ್ಲಿ ಶ್ರೀ ಗೋಪಾಳದೇವರನು ಸು
12.	ಡಕ್ಕಂ ತೊಳ್ಳಲು ಮುದ್ದಗಲುಡ ಚಟ್ಟಗಲುಡ ತಗ
13.	ಲೋಕಗಲುಡ ಕಂಜ್ಞಗುಷ್ಠೆಯ ಬಂಷ್ಟಗಲುಡನೋ
14.	ಇ ಆ ನಾಡೊಳಗಣ ಕಾರಬಯಲನು ಧಾರಾಪೂರ್ವೆ
15.	ದಂಜ್ಞಾಯಕರು ಯೀಗೋಪಾಳ ದೇವರಿಗೆ ಎಂಮೈಸಂದಿಯ ಹೊಸಹ
16.	ಸು ಲಗೆ ಗದ್ದೆಯನು ಬಿಟ್ಟರು ಶ್ರೀಮನುಮಹಾಪ್ರಥಾನಂ
17.	ಸುಂಕದ ರಾಮದೇವ ಹೆಗ್ಗಡ ಬೆಲುಹೂರ ಕೊಟ್ಟಗೆದೆಯೆಪೋ
18.	ರಸಮಸ್ತ ನವರಂಗಳು ನೂಲಪವ್ವೆಕ್ಕೆ ಸಲಸಿ ಬಹಗಿನಕೆ
19.	ವಾಸಿ ಮಾಧವ ದಂಜ್ಞಾಯಕರು ಗೋಪಾಳ ದೇವರಿಗೆ ತಗರೆನಾಡೊಳ
20.	ಡಿ ಕೊಟ್ಟರು ಶ್ರೀಮನುಮಹಾಪ್ರಥಾನಂ ಮಲಯದಂಜ್ಞಾ
21.	ದಂಜ್ಞಾಯಕರು ತಗರೆ ನಾಡೊಳಗಣ ಮಲ್ಲವೆಳ್ಳಯನು ಶ್ರೀಗೋಪಾ
22.	ಯ ಬನವಯ್ಯನ ಮಗ ನಾವಾಸಿ ಬೋಪ್ಪಜ್ಞನು ಬಳವೆನಾಡೊಳ
23.	ಬೆಲೆಗೋಳಾಗಿ ಕೊಂಡು ಕೊಟ್ಟನು ಈ ಘಮ್ಮೆಕ್ಕೆ ಶ್ರೀಷ್ಟಪವರುಂ
24.	ಸೂಜೆಂಟು ಮಹಾಜನಂಗಳು ಮದುಪೆಯಲು ಉಚ್ಚಿ (ವ?)
25.	ಂತದಲು ಹಾಗಬಂದು ಯಿಂತಿನಿಸುವನು ಬೆಲುಹೂ
26.	ಬಹರು ಈ ಘಮ್ಮೆಕ್ಕೆ ಅವರುಂ ಸಹಾಯರು ನರಸಿಂಗ
27.	ಡಲ ಗದ್ದೆಯನು ಶ್ರೀಗೋಪಾಳ ದೇವರಿಗೆ ಸಂ
28.	ಯಮಗ ಮಾಚಿಸೆಟ್ಟಿ ಶ್ರೀ ಗೋಪಾಳ ದೇವರಿಗೆ ಮಂ
29.	ದತಂ ಪರದತ್ತಂವಾ ಯೋಹರೇತಿ ವಸುಂಧರಾ
30.	ದಾನಾಭ್ರೇಯೋನು ಪಾ
31.	ಂದ ದಂಜ್ಞಾ

Note.

This record is full of lacunæ as a portion of the inscription slab is broken and a portion to the left is lost.

It belongs to the reign of the Hoysala king Narasimha II and is dated in the year Vishu Ś 1150. . . It states that the god Gopāladevāru was set up at Belūr in that year by Annamabhaṭṭa's son Dōrapa and that certain gauḍas named Muddagauḍa of Tolalu, Chāttagauḍa, Lōkagauḍa of Tagare, Bammagauḍa of Kaṇṇaguppe made a grant of land named Kārabayal for the god. Among the other grants for the same temple are mentioned the gift of *kotṭage-deṣe* (tax on cattle sheds) of Beluhūr (Belūr) by Rāmadēva-heggade, customs officer, some money grant by the *nakharas* (merchants) for the *nīla-parvra* festival (Śrāvaṇi festival): some land grant in the Tagarenāḍ district by Sāvāsi Mādhava-danṇāyaka: the gift of the village Mallavalli in Tagarenāḍ by the mahāpradhāna Maliya-danṇāyaka: the gift of some land by Sāvāsi Boppajja, son of Basavayya, after purchasing the same in the Ballavi-nāḍ district and also the gift of some land at Eminesandi village by some danṇāyaka.

The Śrīvaishṇavas (of Bēlūr) and 108 mahājanas (Brahmans) also of Bēlūr? agreed to pay one hāga on each occasion of marriage in their houses for the services of the same god Gōpāla and they would thus help or protect the charity. A person named Narasinga is said to have given wet lands to the extent of one salage for the god and another person named Māchisetti is also stated to have made some grant for the same god. The details of the grant are not clear.

The usual imprecatory stanza occurs at the end of the grant.

It is not known what became of the temple of Gōpālasvāmi referred to here at Bēlūr. No temple of that name now exists in the town.

The dating of the grant seems to be irregular. Š 1150 is Sarvadhārin corresponding to 1228 A.D. The nearest cyclic year Vishu is Š 1143 equivalent to 1221 A.D. Taking the cyclic year as correct, the date is equivalent to 1221 A.D.

10

At the same town Bēlūr on a stone set up in the land of Varadaiyangār near the Yagachi river to the north-east.

Size 2'—6" × 1'.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಕನಬಾ ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯದಲ್ಲಿ ಹೊರೆಯ ಬಳಿ ಇರುವ ವರದಯ್ಯಂಗಾರ್ಯರ ಗಡ್ಡೆಯಲ್ಲಿ ಹೊತ್ತು ಹೋಗಿದ್ದು ಈಗ ತೆಗೆದಿಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2 $\frac{1}{2}$ ' × 1'.

ತಂಬಿ, ಕೋಡಂಡರಾಮ, ಚಕ್ರ.

1. ಸ್ವಾಸ್ಥೀ ಶ್ರೀಮತುಬಹುಧಾನ್ಯ ನ
2. ಒವತ್ತುರದ ಭಾದ್ರಪದ ಶು ಒಂ ವ (ಮು?)
3. ಒ ಶ್ರೀಮದಮಹಾರಾಜಾಧಿರಾಜ ರಾ
4. ಜ ಪರಮೇಶ್ವರ ಶ್ರೀವೀರಹರಿಕರಮು
5. ಹಾರಾಯರು ಶ್ರೀವೀರಬುಕ್ತರಾಯರು
6. ತೆಪ್ಪದ ನಾಗಂಣಷ್ಟಾಡೆಯರಕಯ್ಯ
7. ಲು ಮಾಡಿಸಿದ ದ್ವಾಂಪ್ಯು ವನೂ ಪಾಲಿಸಬೇ
8. ಕೆಂದು ಹರಿಹರಮಹಾರಾಯರು ಗುಂ
9. ಡಪ್ಪದಂಣಾಯಕಷ್ಟಾಡೆಯರಿಗೆ ಸಿರಳ
10. ಪವಕ್ಕಣಿಷ್ಟ ಬೇಲೂರ ನುರೇಂದ್ರಿಶೀಫ್ರ ಶ್ರೀ
11. ಪಾದಂಗಳ ಮತದ ಶ್ರೀರಾಮಾದೇವರಿಗೆ
12. ಪ್ರವ್ಯಾದಲ್ಲಿ ಅರಮನೆಯಿಂದ ಶ್ರೀರಾಮು
13. ದೇವರ ಅಮೃತಪದಿ ಯತ್ತಿಗಳಭಿಕ್ಷೆ ದೇವ
14. ರ ದಿಕ್ಷಿಗೆ ಕೊಟ್ಟು ಬಹ ವರಕಗಳ || ೬
15. ರಿಂಗೆ ಬೇಲೂರ ಮಾರ್ತಗಾಜ ಜಲುಡ

16. ಪ್ರಬಸಪ ಸೆಟ್ಟಿಗಳಭಾಗೆ
17. ಯ ಕೋಚೆ . . . ಯಬಯಲಗ
18. ದೇಕಡಹು . . . ಬಯಲಲೂ

ಎಡಗಿಡ.—

19. ರಿಂದೆ ಬೇಲೂರ ಮಾಲೆಗಾಣ ಜಲು
20. ಉಪ್ಪಬನವಂಣನಾಯಕರುಗಳಿ
21. ಗೆ ಯೀಕೋಚೆಯಬಯಲಗದೇಕಡಹು
22. ಭಜಗಿಲಬಯಲಲು ಕಡಹು ಇಲು
23. ಭಯಂತನು ಶ್ರೀರಾಮದೇವರಿಗೆ ಕೊಟ್ಟಕೊ
24. ಡಗಿಯಾಗಿ ಬೇಲೂರನಾಗರನರು ಗು
25. ಒಡಪ್ಪದಂಜಾಯಕವ್ರೇಡೆಯರ ನಿ
26. ರೂಪದಿಂದ ಹೊಂನಿಂಗೆ ತೆಲವಾಗಿ ಕೊ
27. ಡಗಿಯಾಗಿನಡವಹಂಗೆ ಕೊಟ್ಟಗದ್ದೆ ಉ
28. ರಸೇನಚೋರ್ವ ನಾರಾಣದೇವನ ಬರಹ ನಾ
29. ಗರಸರ ಬರಹ ಯೀಧಂಮವನೂ ಬಾ
30. ಹೃಣ ಕ್ಷತ್ರಿಯ ವಯಶ್ಯ ಶೋದ್ರ ಮುಂ
31. ತಾಗಿ ಕಡಿಸಿದವರಿಗೆ ಶ್ರೀವಾರಣಾಸೆಯ
32. ಲ ಗುರುಮಾತಾಫಿತ್ತುಗಳ ವಧಿಸಿದ ದೋ
33. ಘಡಲ ಹೋಹರು || ದಾನಪಾಲನಯೋ||
34. ಮಧ್ಯ ದಾನಾಭೈಯೋನುಪಾಲನಂ ದಾನಾ
35. ಪ್ರಗ್ರಹಮವಾಪ್ತೋತ್ತಿ ಪಾಲನಾದಷ್ಟುತಂ ಪ
36. ದಂ ಮಂಗಮಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. svasti śrīmatu Bahudhānya-sa
2. mṛyatsarada Bhādrapada śu 10 Va (Ma ?)
3. m śrīmada mahārājādhirāja rā-
4. ja-paraiñēśvara śrī Vīra Harihara-ma-
5. hārāyaru śrī Vīra Bukkarāyaru
6. Teppada Nāgamṇa-vodeyara kayya-
7. lu mādiśida ddarimmanavanū pālisabē-
8. keñdu Harihara-mahārāyaru Guṁ-
9. ḍappa-damṇāyaka-vodeyarige nirū-
10. pava koṭtu Bēlūra Surēndra-tīrtha-śrī
11. pādaṁgalā maṭhiada Śrī Rāma-dēvarige
12. pūrvvadalli aramaneyimda śrī Rāma-
13. dēvara amrutapaḍi yatigala-bhikshe dēva-

14. ra dīptige koṭubaha varaha ga 4½ 3
15. riṅge Bēlūra mālegāṛa Chaūḍa-
16. ppa Basapa settigala bhāge-
17. ya kōṭe ya bayala ga-
18. de kaḍahu bayalalū-

Left side—

19. riṁde Bēlūra mālegāṛa Chaūḍa-
20. ḍappa Basavamṇa-nāyakarugalī-
21. ge yī-kōṭeya bayala gade kaḍahu
22. Bhaṇgila-bayalalu kaḍahu 1 ü-
23. bhayam 2nu Śrī Rāmadēvarige koṭṭa ko-
24. ḍagiyāgi Bēlūra Nāgarasaru Gu-
25. ṁḍappa-dāṇṇāyaka-vodeyara ni-
26. rūpadimda homnimge śalavāgi ko-
27. ḍagiyāgi naḍavahamge koṭṭa gadde ū-
28. ra sēnabōva Nārāṇa-dēvana baraha Nā-
29. garasara baraha yī dhaminavanū Brâ-
30. himṇa Kshatriya Vayisva Śūdra mūm-
31. tāgi kidisidavarige śrī Vāraṇāseya-
32. li guru-mātā-pitrugaḷa vadhisida dō-
33. shadali hōharu ḍāna-pālanayō[r]
34. madhye dānāchhrēyōmu-pālanam dānā[t]
35. svarggam avāpnōti pālanād achyutam pa-
36. daṇṇi maṇga[la] maha śrī śrī śrī

Translation.

Be it well. On the 10th lunar day of the bright half of Bhādrapada in the year Bahudhānya, on Vaḍavāra, the illustrious mahārājādhirāja rāja-paramēśvara śrī Vīra Hariharamahārāya issued a nirūpa to Guṇḍappa-dāṇṇāyaka, in order that he might protect the charity made by śrī Vīra Bukkarāya through Teppada Nāgaṇṇa Vodeyar:—

In place of the former payment by the palace of 4 varahas and 8 haṇas to the god śrī Rāma, of the māṭha of Surēndratīrtha-śrīpāda at Bēlūr for food offerings to the god Śrī Rāma, feeding of ascetics and illuminations, wet lands to the extent of 2 kaḍahus consisting of the portions of wet lands of Mālegāṛa (garland-maker) Chaudappa and Basappa in the rice lands adjacent to the fort at Bēlūr? including one kaḍahu in Bhaṇgilalayal [meaning of the details of the lands granted not clear] were given as *koldugi* for the god Śrī Rāma dēvarū by Nāgarasa of Bēlūr under the nirūpa of Guṇḍappa-dāṇṇāyaka Vodeyar.

Writing of Nāraṇādēva, the village accountant. Writing (signature) of Nāgarasa.

Whoever destroys this gift, whether a Brahman, Kshatriya, Vaisya or Śūdra, will incur the sin of slaying his parents in the holy Vāraṇāsi. Between making a gift and protecting it, protecting a gift is more meritorious than making the gift. By making a gift one goes to svarga, by protecting a gift one goes to a region from which there is no fall. Good fortune.

Note.

This inscription stone was lying buried in the land of Mr. Varadaiyangār and discovered by him while making some improvements to his land. There is writing both on the front and a side of the stone. Above the writing in front are carved the figures of conch and discus and Rāma holding a bow.

The inscription is stated to have been issued during the reign of the Vijayanagar king Harihara. From the references to his predecessor Bukkarāya and also to the ministers Teppada Nāgaṇṇa Vodeyar and Gundappa-dāṇṇāyaka, it is evident that this Harihara is Harihara II who ruled from 1377 to 1404. The object of the grant is to record the gift of some lands at Bēlūr for the expenses of the worship of the god Rāma, and of the feeding of the ascetics in the matt of the ascetic Surēndra-tīrtha of Bēlūr in place of a money grant of 4 varahas and 8 haṇas made by the king Bukkarāya (Bukka I, 1356–1377) from his palace for the same object through his minister Teppada Nāgaṇṇa Vodeyar. The order is addressed by the king Harihara II to his minister Gundappa-dāṇṇāyaka and carried out by Nāgarasa of Bēlūr.

Of the persons named in the grant, Teppada Nāgaṇṇa Vodeyar was a general under the Vijayanagar King Bukka I (*see* E. C. VI, Mudagere 25 of 1359; E. C. IX, Hoskote 93; M. A. R. 1936, p. 95, Chandāpura stone of 1360 A.D.). He had a title Khantikāra-rāyara-gaṇḍa. Gundappa-dāṇṇāyaka was an officer of Harihara II. He re-built the tower over the gateway of the Bēlūr Kēśava temple in 1397 A.D. (E. C. V, Belur 3).

Regarding the donee Surēndra-tīrtha-śripāda, the head of a matt at Bēlūr, very little is known. There is a small matt at Bēlūr belonging to the head of the Rāghavēndrasvāmi Matt. There is however no ascetic at the matt nor is the god Kōdanḍarāma enshrined therein. An ascetic of the lineage of the Rāghavēndrasvāmi matt named Surēndra-tīrtha is known to have flourished in 1513 A. D. and the god worshipped in the matt is Rāma with the bow (M. A. R. 1917, p. 17). But the date is too early for the present grant. No ascetic of the name of Surēndra with a matt at Bēlūr and worshipping the god Rāma as the principal deity is met with so far. Hence it is not possible to find out further details about the donee Surēndra-tīrtha-śripāda of the present grant.

The date of the record is given as Bahudhānya-sam. Bhādrapada śu 10. The only Bahudhānya occurring in the reign of Harihara II is the year Ś 1320 Bahudhānya. Taking this year Bhādrapada śu 10 coincided with Thursday, 22nd

August 1398 A. D. The week-day given in the grant appears to resemble Va standing for Vaddavâra which by some is taken to be Thursday and by others as Saturday. Taking the former interpretation, the date of the grant is equivalent to Thursday, 22nd August 1398 A.D.

11

At the village Bittaravalli in the hobli of Bêlûr, on a vîragal at the entrance of the village.

Size 2'—6"×2'—0".

Kannada language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಕನೆಬಾ ಹೇಳಿಬಳಿ ಬಿಟ್ಟರವಲ್ಲಿರುವ ವೀರಗಲ್ಲು.

Iನೆಯ ಅಡ್ಡಪಟ್ಟಿ—

1. ಸ್ವತ್ತಿಶ್ರೀ ಮನು [ಮ] ಹಾಮೆಂಡಿಶ್ವರಂ ದ್ವಾರಾಪತ್ರಿಪೂರವರಾ
2. ಧೀಶರಂ ವಾಸಂತಿಕಾದೇವಿಲಭ್ರ ವರಪ್ರಸಾದಂ ನನಿವಾ
3. ರಸಿದ್ಧಿ ಗಿರುದುರ್ಗಮಲ್ಲಿ ಚೆಲದಂಕರಾಮ ಅನಕಾಯತೂ
4. ರ ಪ್ರತಾಪಹೋನ್ಯಾಷಾವೀರಬಲ್ಲಾ ಭಂಪತಿ ಕುಸುಗೋಡ

IIನೆಯ ಅಡ್ಡಪಟ್ಟಿ—

5. ಕೋಚೆಯ ಕೊಂಡಲ್ಲಿ ಬಿಟ್ಟರಹಳ್ಳಿಯ ಬಿಟ್ಟಿದೇವಸಮೀಗಾಹಿನೆಂಕ ಬಿ
6. ಛ್ಯಾಯನ ಮಗ ಲೆಂಕ ಮಾಕೆಯನ ಮಗ ಬಳಿಗಾವೆಯಬಂಹೆಯನ
7. ಮಗ ಕೂಸರಾಮಯ ಸಕ ವರ್ತದ ಅಂತಿನೆಯ ಅನಂದ ಶಂಪತ್ತರ
8. ದ ಭಾದ್ರಪದ ಸುಧ್ಧ ಪಾಡಿವನುಕ್ರವಾರದಂದು ಕೂಸರಾಮೆಯಂಗ
9. ಅವನಂ ಲೆಂಕನೋಮೆಯ ನಿಲಿಸಿದ ಕಲ್ಲು || ನಮತಿವಾಯ

Transliteration.

I—

1. svasti śrīmanu [ma] hāmaṇḍalēśvaraṁ Dvārāvatī-pūra varā-
2. dhīśaram Vāsantikā-dēvī-labdha-vara-prasādaṁ Sanivā-
3. ra-siddhi giru-durga-malla chaladāmka-Rāma asaliāya-śū-
4. ra Pratāpa Hosyāna-Vira Ballāla-bhūpati Kuṣugōda-

II—

5. kōṭeya komḍalli Biṭṭarahalliya Biṭṭidēvana mēgāhina lemka Bi-
6. ṭayama maga Lemka Mācheyana maga Balligāveya Baṁmeyana
7. maga Kūsarāmaya Sakavarśada 2027 neya Ānamida-śāmvatsara-
8. da Bhādrapada suddha pādīva Sukravāradāmdu Kūsarāmeyamgo-
9. avanamṇa Lemka-Sōmeyea nilisida kallu|| nama Śivāya

Translation.

Be it well. When the illustrious mahāmaṇḍalēśvara, lord of the excellent city of Dvārāvati, obtainer of boons from Vāsantikādēvī, Šanivārasiddhi,

giridurgamalla, a Râma in moving battle, unassisted hero, Pratapa Hosyaña Vîra Ballâlabhûpati captured the fort of Kurugôd :—

Kûsa Râmaya, son of Bammeya of Balligâve, who was the son of Lenka (personal attendant) Mâcheya, son of Lenka Bitṭaya, body-guard (mêgâhina-lemka) of Bitṭidêva :—

On Friday the 1st lunar day of the bright half of Bhâdrapada in the year Ânanda, Śaka year 2027 (?) Lenka Sômeye, elder brother of Kûsa Râmeya set up this stone for Kûsa Râmeya : salutation to Śiva.

Note.

This records the death of a warrior named Kûsa Râmeya, descendant of Lenka Bitṭaya, who belonged to the bodyguard of the Hoysala king Vishnuvardhana, on the occasion of the capture of the fort of Kurugôd by the Hoysala king Ballâla II. The present vîragal is said to have been set up by the elder brother of the deceased warrior. The words expressing the death of Kûsa Râmeya are omitted in the record though the meaning intended is quite clear.

Regarding the date of the death of the warrior, the vîragal has the date Š 2027 Ânanda sam. Bhâdra. śu. 1 Friday. The last figure 7 is not quite clear. The date however is quite wrong. The king in whose reign the event recorded took place is named Hoysala Ballâla who took the fort of Kurugôd. It is known that this fort was captured by Ballâla II in the year Ânanda on the 1st lunar day of the bright half of Bhâdrapada, the year Ânanda being regarded as equivalent to 1194 A.D. (see E.C. V, Belur 204 and Arsikere 5 of 1194 A.D.). The Śaka year given in one of these records is 1117. In the present vîragal also the same figure 1117 ought to have been incised, but the engraver seems to have made a mistake and written 2027. Taking the year Š 1117 Ânanda, Bhâdrapada śu. 1 corresponds to Thursday, 18th August 1194, if we take the lunar month and Friday, 16th September 1194, if we take the solar month corresponding. The latter was probably the date intended as the week day given is Friday. Hence the date of this vîragal may be regarded as equivalent to Friday, 16th September 1194 A.D.

Kurugôd is a place in the Bellâri District and is referred to in several inscriptions. This is one of the instances of vîragals set up in the native places of the warriors slain in battle, though the field of battle was far away.

12

At the village Hiri Garje in Arehalli hobli, on a vîragal near the Gundabrahma shrine.

Size 2'—6" × 1'—3".

Kannada language and characters.

ಅರೆಕ್ಕಳ ಹೊಬಿಳ ಕರೀಗರ್ಜೆ ಗ್ರಾಮದ ಗುಂಡಬುಹ್ತ ದೇವಸ್ಥಾನದ ಪಕ್ಕದಲ್ಲಿ ಇರುವ ಏರಗಲ್ಲು.

ಪ್ರಮಾಣ $2\frac{1}{2}' \times 1\frac{1}{4}'$.

Iನೆಯ ಅಡ್ಡಪಟ್ಟಿ—

1. ಶ್ರೀಸತ ವರುಷ ಇಂಎನೆಯ ವೆಯ ಸಂವತ್ಸರದ ಫಾಲ್ಗುನ
2. ನ . . . ದಂದು
3.
4. ಹರಿಯ ಗರ್ಜೆಯ ತುಱಾವಮಗುಟ್ಟಿ
5. ರದು . . . ಯಲು

IIನೆಯ ಅಡ್ಡಪಟ್ಟಿ—

6. ದು ಹಲರಂ ಕೊಂದು ಸುರಲೋಕಕ್ಕೆ ಸಂದ ಅತ
7. ನ ತಂಮು . . . ರ ಗಲ ನಿಲಸಿದ

Note.

This inscription is full of lacunae as several letters are quite worn out and are illegible. It seems to record the heroism of a warrior in protecting the cattle of the village Hiriya Garje against robbers and his death while fighting. A younger brother of the deceased warrior is said to have set up the vîragal. It is dated in Ś 1209 Vyaya sam. Phâlguna corresponding to February 1287 A.D. No king is named in the record.

13

At the village Halebid in the hobli of Halebid, on a pillar in the south-eastern corner of the navaranga in the Hoysalêśvara temple.

Kannada language and characters.

ಚೇಲೂರು ತಾಲ್ಲೂಕು ಹಳ್ಳೆಬಿಡು ಹೊಬಿಳ ಕನಜಾ ಗ್ರಾಮದ ಹೆಚ್ಚು ಶೈಕ್ಷಣಿ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಆಗ್ನೇಯ ಮೂಲೆಯ ಕಂಬದಲ್ಲಿ ಬರೆದರುವುದು.

1. ಹೇಮಳಂಬಿಯ
2. ಚಯಿತ್ರ ಮನದಲಿ ಚರಿಭರಿಹಳಿ
3. ಯ ಗಾಣಿಗರ ಚೆನಿಸೆರಿಯ ಮಗನು
4. ಸುರಸೆರಿಯರು ಹೊಯಿಸಣೇಶ್ವರ
5. ದೇವಾರಿಗೆ ಸುಂಜಕೆ ಕೊಲದು ಯೆರ
6. ದು ಹೊನು

Note.

This short inscription in the Hoysalêśvara temple records the gift of two *hous* by Suriseṭti, son of Chenniseṭti, an oil monger of the village Chaṭṭichaṭṭihalli (same as Chaṭṭathalli near Halebid) for the whitewashing of the Hoyisalêśvara temple (Hoysalêśvara temple). The donation is said to have been made in the month of Chaitra in the year Hêviṇambi. It is not dated in the Śaka era.

The characters seem to belong to the close of the 13th or the beginning of the 14th century A.D.

14

At the village Halebid in the hobli of Halebid, on a slab in the ceiling of the navaranga of the Kariyamma temple.

Size 8' X 2' — 6".

Kannada language and characters.

ದೇಲೂರು ತಾಪ್ತಿಕು ಹೇಳಿಬಿಡು ಹೊಬಳಿ ಕನ್ನಬಾ ಗಾಮದ ಉರ ಬಾಗಿಲ ಮೇರಾಧವಣೆಯಲ್ಲದ್ದ ಕಲ್ಲು.

(ಈಗ ಕರಿಯಮ್ಮನ ಗುಡಿಯ ನವರಂಗದ ಮೇರಾಧವಣೆಗೆ ಹಾಕಿದ್ದಾರೆ).

I ಪಟ್ಟಿಯಲ್ಲಿ—

1. ನಮತ್ತುಂಗ ಶಿರತ್ತುಂಗ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಶೋಕ್ಷ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಸಂ
[ಭವೆ]
2. ಸ್ವಸ್ತಿ ನಮಧಿಗತ ಪಂಚ ಮಹಾತ್ಮ್ಯ ಮಹಾ ಮಂಡಳೀಕ್ಷರಂ ದ್ವಾರಾವತೀ ಪುರವರಾ . . .
3. ವಾಸನ್ನಿಕಾ ದೇವಿಲುಬ್ಧವ [ರ] ಪ್ರಸಾದಂ ಮೃ [ಗ] ಮದಾಮೋದಂ ಚೋಳರಾಜ್ಯ . . .
ಮಂಡಳಿಕ
4. ಬೇಂಜಕಾಜಂ ರಿಫೆಗಜ ಗಂಡಬೇರುಂಡ ಮಲೆಪರೋಳು ಗಂಡನು ಮೆನಿಪ ಶ್ರೀಮನು ಮಹಾ
ಮಂಡಳೀಕ್ಷರ
5. ತಳಕಾಡು ಗಂಗವಾಡಿ ನೋಳಂಬವಾಡಿ ಬನವನೆ ಹಾನುಂಗಲು ಹಲಸಿಗೆ ಬೆಳ್ಳಲಂಗೋಂಡ ಭುಜಬಳವೀ

II ಪಟ್ಟಿಯಲ್ಲಿ—

6. ರ ಗಂಗ ಸನಿವಾರ ಸಿದ್ಧಿ ಗಿರಿದುಗ್ರಹಮಲ್ಲ ಚಲದಂಕರಾಮ್ಮ ಸಹಾಯ ಸೂರ ನಿಸ್ಪಂಕ ಪ್ರತಾಪ
ಹೊಯ್ದಳ ಶ್ರೀವೀರಬಲ್ಲಾಳ ದೇವರನರು
7. ಮುರಾರಿ ಕೇಸವ ನಾರಸಿಂಗನ ಮೇಲೆತ್ತಿ ನಡೆದು ಹದೆಯೆ ಕುಪ್ಪದಲ ಬೀಡಿಟ್ಟು ನಡೆದಲ್ಲ ಶ್ರೀವೀರ
ಬಲ್ಲಾಳ ದೇವರು ಮುಂ
8. ಗುಡಿಯಂ ಬೆನಸಲು ಸಕವರ್ಕ ಱಾಗಿನನೆಯ ಸವ್ಯಮ್ಮ ಸಂಪತ್ತರದ ಅಶ್ವೀಜನು ಏರು || ಸ್ವ[ಸ್ತಿ] ಶ್ರೀ
9. ಮತುವಾರುವ ನಾಹಳದೆ ರಾಜಪುತ್ರ ನಾಹಳಗಳಿಧಾಲಕ
10. ಕಟಕದ ಗೋವ ತುರೆಯ ರೇವಂತ ಸಬಳ ಪಂಚಾನನ ಅಧಿವರಾರೂಢ

III ಪಟ್ಟಿಯಲ್ಲಿ—

11. ರೇವನ್ತ ಮಚರಿಪ್ಪ ನಾಹಳಗಳಿಗೆದೆಯ ಗೂಂಟ ಮಚ್ಚಿರಿಪರಾಯನಾಹಳಗಳ ಮೊಗದ ಬಿರು
12. ದ ರಾಯ ನಾಹಳಗಳ ಬೆಂನ ಚಂಮಟಿಗೆ ಬಿರುದ ಮಣಿಕಳಿಕೆ ಕಲಗಳಿಂಕುನಂ ತ್ಯಾಗದಲು ಖರ್ಣಂ
13. ಭೋಗದಲು ಇಂದ್ರಂ ಸತ್ಯದಲು ಹರಿಶ್ಚಂದ್ರಂ ನಾಹನಸ್ತಾಜುರ್ನಂ ಗೀತಸ್ತಿತ್ಯಾವಾ
14. ದ್ಯಾಪರಿಣತ ವಿನೋದಂ ಗೋತ್ತು ಪವಿತ್ರಂ ನಾಮ ನಿಥಾನಂ ಅಶ್ವಿಜನ ಚಿಂತಾಮಣಾ ಅಶ್ವಿಜನಕೆ
15. ಲ್ಲಾದ್ರಮಂ ಭಯಲೋಭದುಲ್ಲರ್ಭಂ ನುಜನೆಯ್ಯಮೇರು ಅಳಂ ಕಂಡು ಕೀರಂ ಹೊದಿವರಾಯ

IV ಪಟ್ಟಿಯಲ್ಲಿ—

16. ನಾಹಳಗಳ ಹೆಂಡತಿ ಗಂಡ ಯೆಡ್ಡಂ ಕಂಡು ನುತ್ತಂ ಬಳಸುವ ಜಂಗ್ಯಳ ನಾಹಳ ಹೆಂಡತಿ ಗಂಡ
ಗಂಡಪೆಂಡಾರಂ ಶ್ರೀಬಳ್ಳೇಶ್ವರ

17. ದೇವರ ದಿಖ್ಯ ಶ್ರೀಪಾದಾರಾಧಕಂ ಪರ ಬಳಸಾರಹಕಂ ನಾಮಾದಿ ಪ್ರಸತ್ತಿ ಸಹಿತಂ ಶ್ರೀಮತು ವಳಿ
ಜುರ್ಯ ಭುಜಬಳಿ ಚಕ್ರವ
18. ಬಿಜ್ಜಲಿ ಗಂಡ ಹೆಡಾರದ ಚೆಂನಕಾಳಮನಾಹಣ್ಣ ಮೇಗಣ
ಗೆಳೆಯಲು ದೇವಂ ಬಿಷ್ಟುರಲು ತಾನ್ಯುಂ
19. ತೆನೆ ಕೊಂಡು ಹೊಳೆ ತನಿಕಂ ನಡೆದು ಗೌರಿಯ ಮಲ್ಲಿ ಅನಗರ . . . ಗಳಂ
ಕಡಿಬಂ
- 20 ಡ . . . ದ್ವಾ ನಾಹಣ್ಣ ಚಂಡೆಯ ಕುನ್ನಮು ನಾಹಣ್ಣ . . . ವಾಯ್ಸೇಯನು

Note.

The slab containing this vîragal inscription was originally built into the ceiling of the old entrance gateway of Halebid and the record was noticed in M. A. R. 1917, p. 45, by Mr. Narasimhachar. On the demolition of the gateway, the slab was removed to its present place.

It belongs to the reign of the Hoysala king Ballâla II. It begins with the usual stanza in praise of the god Śambhu and next gives the royal epithets applied to Ballâla II:—obtainer of the band of five musical instruments, mahâmañḍalêśvara, lord of the excellent city of Dvârâvati, obtainer of boons from Vâsantikâdêvi, delighter in musk, plunderer of the Chôla army, hunter of mañḍalikas, gândabhrûṇâ to the elephants his enemies, champion over the Malepas, capturer of Taṭakâdu, Gangavâdi, Noḷamibâvâdi. Banavase, Hânungal, Halasige and Belvala, bhujabala-vira-ganga, Śanivârasiddhi, giridurgamalla, a Râma in battle, unassisted hero, nissanka pratâpa-Hoysala śrî Viraballâladêvarasar:—

The king Ballâla II is stated to have marched against Murâri Kêsava Nârasinga encamped at Hadadeya-Kuppa and ordered the van of the army to attack the enemy. What happened next is not very clear. A general named Chenna Kâlama-Sâhani is next mentioned with a string of titles, *kaṭakâvâla gôra* (protector of his camp), a Rêvanta in horsemanship, a peg to the chest of envious royal sâhanis, a whip to the back of the titled royal sâhanis, a lion for spearmen, a jewel among the titled, an elephant goad to warriors, a Karna in lîlerality, an Indra in the enjoyment of pleasures, a Harischandra in truth, a Sahasrârjuna in bravery, delighter in music and dancing, purifier of his race, treasure of peace, a Chintâmani stone to supplicants, a Kalpa tree to supplicants, not given to fear or greed, the sole Mêru to good people, husband of the wives of royal sâhanis who on seeing a warrior take to flight, husband of the wives of sâhanis who on seeing an army move round about, gândâ pendâra, worshipper of the holy feet of the god Ballâla, destroyer of hostile troops, etc.

The warrior Chenna Kâlama Sâhani is called gândâ-pendâra and this title is given in line 18 after the name Bijjala, the Kalachurya king. There are some lacunæ after the name Bijjala. Whether Chenna Kâlama Sâhani had been a subordinate of the Kalachurya king Bijjala and fought against Ballâla II in this battle (*see* M. A. R.

1917, p. 45) or whether he was a subordinate of Ballâla II, cannot be determined. Anyway his valour is highly extolled. He is said, on finding King Ballâla encamped at Mêgañagere, (a tank higher up?), to have marched forward up to the river (not named: probably the Tungabhadra river or Haridrâ river is meant as they are not very far off from Hadađi a village in Davangere Taluk) and fought bravely along with (or opposed to) Gauriyamalla (or Sauryamalla?), Chañdeya, Kunnamâ Sâhani and Mâyyajiya. The inscription is incomplete as the record stops after this. Probably the rest of the inscription slab was broken up and removed elsewhere.

The date of the battle is given as Ś 1111 Saumya sam. Âsviyuja śu. 2 corresponding to 13th September 1189 A.D. Nothing is known from other inscriptions regarding Murâri Kêśava or Chenna Kâlama Sâhani. The mention of Bijjala in the inscription seems to indicate that Chenna Kâlama Sâhani was once serving under him. At the time of the inscription, however, Bijjala was not living.

KOLAR DISTRICT.

15

KOLAR TALUK.

At the village Sômènahalli in the hobli of Vokkalêri, on a boulder to the east of the village.

Size 5' × 3'.

Kannada language and characters.

ಕೋರಾರ ತಾಲ್ಲೂಕು ವಕ್ತೆಲೇರಿ ಕೋಬಳಿ ಮಜರೆ ಸೋಮೇನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪ್ರಾವದಲ್ಲಿ ಹುಟ್ಟು ಬಂಂತುಮೇಲೆ ಬರೆದಿರುತ್ತದೆ.

ಪ್ರಮಾಣ 5' × 3'.

1. ಓ ಸ್ವಸ್ತಿಶ್ರೀ [ಜ] ಯಾ ಬುದಯಶಾಲಿವಾಹನಶಬ್ದದಯ ಇತ್ತಲ
2. ನೇ ಅಕ್ಷಯ ಸಂವತ್ಸರ ವ್ಯೇಶಾವ ಶು ೧೦ಲು ಶ್ರೀಮು
3. ತು ವಕ್ತೆಲೇರಿ ಚಂನಂಣನವರು ಮುಡಕಜಾಲತಂಮ
4. ಯ್ಯಕೋಮಾರಗೋಪಯ್ಯಗೆ ಬರಶಿಕೊಣ ಶಾರ ಕೋಡಿಗೆ
5. ಶ್ರೋನನ ಪಯಿಂಗಳಿಸಂವತ್ಸರದಲ್ಲಿ ಅಲಹಳಬೇಡರು
6. ರಾಚಕಾರ್ಯವಂ ಮಾರಾಂಡಹಳಿ ಲಾಟಿಮಾಡಿಕೊಂಡುಹೋ
7. ಗುವಾಗ ಜಗಳದಲ ನಿಂತತಂಮ ಹನುಮನು ಪ್ರಸುಮಾರಿ?ಹ
8. ತನಾಗಿ ನೆತರಗೋ[ದಗಿ]ಹಾಕಿಕೊಣದು ಕೋಳಾಲರಾಜಧಾನಿಗೆಸಲು
9. ವ ವಕ್ತೆಲೇರಿಹೋಬಳಿಕಸಬೆವಳೆ[ಗೆ] ಮಾರಾಂಡಹಳಿಬಳಿಯ ಹೋ

10. ಲ ಇಂ ಹತುಕೊಳಗದಗದೆಯಿಂ ಕಂಬಮಲುಹೊಲ ರಾಭ ?
11. ನೆತ್ತೆರಗೊಡಿಗೆಹಾಕಿ
12. ಕೊಟುಯಿಧಿ
13. ದುಯಿದೆ ದಾಯ ಮಂನ್ಯುಕವುಲೆಕಾಣಕೆನಿಸ್ಯಯೆ ಗ ಇಂಅಯು
14. ದುಹೊಂನುಭೂಮಿನಿವರುವ ? ಹೈಶಿತುಕೊಂಡು ಸುಖದ
15. ಲು ಯಿಹುದು ಯೀಶಾನನ ಕಂಕಂಣ
16. ಬರಶಿಧ ವಕರೀರಿಕುಲಕಣ್ಯಾಗುವಾನ್ಯ

Note.

This is an instance of the grant of *nettalu-kodage* (*lit.* grant of land for shedding the blood). This was given away to warriors who fought in defence of their country or village.

The present record is dated S 1668 Akshaya sam. Vaiśākha Śu 10 corresponding to April 19, 1746 and registers the gift of two plots of land of the annual revenue of 5 hons situated near the village Mārāṇḍahalli in Vakkalēri hobli belonging to the kingdom of Kōlāla (Kōlār). This grant was made by Channanāna of Vakkalēri in favour of Gōpayya, son of Tammayya of Muḍakajāla village. He had to pay however a quit-rent of $2\frac{1}{2}$ varahas in lieu of all taxes and imposts. The object of the grant was to recognise the services of his younger brother Hanuma who fought against the Bēdas of Ālahalli village when they came to plunder the village Mārāṇḍahalli on behalf of some ruler (rājakārya). Hanuma lost his life in the encounter in the year Paingaḷa, *i.e.*, 1737 A.D., 9 years earlier and the grant of land was now made for his relative as compensation.

The writer of the grant is named Kankaiṇa, clerk under the kulakarṇi of Vakkalēri.

16

On a stone in the plantation of the deserted village Dēvalāpura in the same hobli of Vakkalēri.

Size 8'—6" × 3'—6".

Kannada language and characters.

ಅದೇ ವಕ್ತೆ ತೇರಿ ಹೇಳಿಬಳಿ ಬೇಚಿರಾಕೆ ದೇವರಾಜುರದ ಪಾಳಂಟೇಷ್ಟಿನ್ನೀರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ $8\frac{1}{2}' \times 3\frac{1}{2}'$.

1. ಓ ಶುಭಮನ್ಯು ಸ್ವನ್ತಿಶ್ರೀಜಯಾಧ್ಯಾದಯು
2. ಓ ಶಾಲಿವಾಹನ ಶಕವರುಷಂಗಳು ನಳಿಂಬನೆಯು
3. ಓ ನಳಿಸಂವತ್ಸರದ ಅಘಾಧ ಶುದ್ಧಾಲು ಶ್ರೀಮನ್ಯುಕಾರಾ
4. ಓ ಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರಾರ್ಥ
5. ಓ ಶ್ವಿಮು ಚತುನ್ಯಮುದ್ರಾಧೀಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀಪೀರಸದಾ

6. ○ ತಿವರಾಯಮಹಾರಾಯೀರು ಪ್ರತಿಧೀರಾಜ್ಯಂಗೆಯುತ್ತಿರ
7. ○ ಲು ರಾಮರಾಜಯ್ಯನವರ ಧರ್ಮ
8. ○ ದೇವಲಾಪುರದಲ್ಲಿ ಶ್ರೀ ಮಾರ್ಕಣಂಡೇಶ್ವರ ದೇವರ ಅಮೃತಪದಿ
9. ○ ಸ್ನೇಹೇಧ್ಯ ದೀಪಾರಾಧನೆಗೆ ದಿಲಾವರಬಾನವೋಡೆಯು
10. ○ ರ ಕಾಯ್ದಕೆಕತ್ತರಾದ ಶಿತಾಪಬಿಂಬವೆಯರು ಕೊ
11. ○ ಖಧಮ್ಮರ್ತಾಂಶನದ ಕ್ರಮಚಂತಂದರೆ ಚೇಲೂರಂಜಾವದಿಗೆ
12. ○ ಸಲುವ ಯೆಮೈನಾಡೊಳಗಳ ದಿಲಾವರಬಾನವೆಯರ ಕಾ
13. ಯ್ಯಾಕೆಕತ್ತರಾದ ಶಿತಾಪಕಮಲುಕವೇಂದೆಯರ ನಾಮಕತನಕೆ
14. ಸಲುವ ಕೊಳಾಲರಾಜ್ಯದ ಹೇಕ್ಕು ಲಹೇಸುಯ ಮಾರ್ಕಣಂಡೇಶ್ವರದೇ
15. ವರಪುರದ ಸಂತೆಯನು ಶ್ರೀಮಾರ್ಕಣಂಡೇಶ್ವರದೇವರ ಅಮೃತಪದಿ
16. ಸ್ನೇಹೇಧ್ಯದೀಪಾರಾಧನೆಗೆ ಶಿತಾಪಕಮಲುಕವೇಂದೆಯರು ದಿಲಾ
17. ವರ ಬಾನನವರಿಗೆ ಪುಂಣ್ಯವಾಗಬೇಕೆಂದುಸಹಿರಂ
18. ಷೋಽದರ್ಕದಾನಥಾರಾಬೃಷ್ಯಕವಾಗಿ . . . ಪುಂಣ್ಯಕಾಲದಲ್ಲಾಮಾರ್ಕಣಂಡೇ
19. ಶ್ವರದೇವರ ಸಂಸಿಧಿಯಲು ಧಾರೆಯನೆಸುದುಕೊಟ್ಟು ಲು ಯಿ
20. ದರನಾಮ್ಮವನೂ ಸವ್ಯಾಮಾನ್ಯವಾಗಿ ಮಾರ್ಕಣಂಡೇಶ್ವರದೇ
21. ವರಾಮೃತಪದಿಗೆ ಶಿತಾಪಕಮಲುಕವೆಯ
22. ರು ಧಾರೆಯನೆಸುದು ಕೊಟ್ಟು ವಾಗಿ ಶ್ರೀಮಾರ್ಕಣಂಡೇಶ್ವರದೇನ
23. ರಿಗೆ ಅಜಂದ್ರಾಕ್ಷಸಾಫಿಯಾಗಿ ಶ್ರಿವಾ
24. ಜಕದಲೂ ಧಾರೆಯನೆಸುದು ಕೊಟ್ಟು ಶಿಲಾಶಾಸನ ಯೀಧಮ್ಮರ್
25. ಅರುಕ್ಕಿದರೆಯು ಗಂಗೆಯತಪಿಯಲು ಗೋಬ್ರಾಹ್ಮರಕೊಂದಪಾ
26. ಪಕ್ಕಹೋಹರು ವಾರಣಾಸಿಯಲ್ಲಿ ತಂಮ ತಂದೆವಧಿತಿದ ದೋಷಕ್ಕಹೋಹ . . .
27.
28. ನಯೋಮರ್ಥ್ಯ ದಾನಾಷ್ಟಾರ್ಯಂಯೋಸುಪಾಲನಂ ದಾನಾತ್ಸ್ವಗ್ರಂಥಪಾಷ್ಟ್ಯೇತಿ
29. ಪಾಲನಾದಷ್ಟಾತ್ಮಪದಂ॥ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಂಣ್ಯಂ
30. ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಾರೇಣ ಸ್ವದತ್ತಂ ಸಿಷ್ಟಲಂ ಭವೇತ್
31. ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ಪಾ ಯೋಜರೇತ ಪನುಂಧರಾ
32. ಏಪ್ರಾಯಾಂ ಜಾಯತೇ ಕೃಮಿಃ
33. ಯೀಧಮ್ಮರ್ಕ್ಯ ಅಪನಾನೋಭ್ಯ ತಪ್ಪಿದವ
34. . . . ಕತ್ತಿಕುದುರೆಗಳ ಮೈಘನ ವಾಣಿದ ದೋಷಕ್ಕು
35.

Note.

This record belongs to the reign of the Vijayanagar king Sadâśivarâya when Râmarâya was actually governing the empire. It registers the gift of the income from the *santhe* or fair at Mârkandêśvarapura belonging to Vakkalêri (Vakkalahêri village) situated in Kôlâlarâjya (Kolar Kingdom) made by Sitâpaka Maluka Vođeyar agent of Dilâvara Khâna Vadeyer, governor of Yenmenâd belonging to Chelûr châvadi

for the merit of Dilâvara Khâna. The grant was made for the food offerings and illuminations in the temple of the god Mârkañdêśvara at the village Dêvalâpura. The usual imprecations conclude the grant.

The importance of the inscription lies in the fact that a grant was made for a Hindu temple by an agent of a Mussalman Officer Dilâvara Khân for the merit of the latter. The actual donor Sitâpaka Maluka Vodeyar called also Sitâpakhâna Vadeyar seems to have been a Mussalman. Some Mussalman Officers were employed by the Late Vijayanagar Kings. Among them were Dilâvar Khân and Rustumji Khân. In the reign of Sadâsiva Râya, these Officers made grants to Hindu Temples and Priests (*see* E. C. X, Kolar 147, and M.A.R. 1930, p. 159).

The date of the grant is given as S 1479 Naļa sam. Âshâdha su 4 which corresponds to 11th June 1556 A. D.

17

MALUR TALUK.

At Bellur in the Narasâpur hobli, writing round the garudagambâ pillar of Râma temple.

Kannada language and characters.

ವೊಲಾರು ತಾಲ್ಲೂಕು ಚೆಳ್ಳಾರು ರಾಮದೇವರ ದೇವನಾಥನಿಂದ ಗರುಡಗಂಬದ ನುತ್ತಲೂ ಒಂದಿರುವುದು.

1. . ವಾಣರಾಸಿ ಒಳಗಿದೇವರಾಜೀಯರ ಮಾಲ್ಪಾಗಳು ಪಾಡಿದ ಧರ್ಮ.

Note.

This short inscription records a gift, evidently the setting up of the above garuda-gamba pillar by Mallappa, (son or subordinate) of Vâñarâsi Balegidêva Râne.

No date is given. A Balugidêva Râneva, subordinate of the Sêvuña king Râma-chandra is referred to in a record of 1275 A. D. (M.A.R. 1911, p. 42). The characters of the present record seem to belong to the 18th century and hence Vâñarâsi Balegi Dêva Râne of the present record may not be the same as Balugidêva Râneya referred to above.

18

BAGEPALLI TALUK.

At the village Dêvaragudipalli in the hobli of Bâgepalli, on a boulder to the south of the Tirumala temple.

Telugu language and characters.

చాగెపల్లಿ తాల్లూకు కనచా ఊఱి దేవరగుడిపల్లి గ్రాಮದ తిరుపుల దేవనాథనికై దళ్ళిణి ముట్ట బండమేరీ ఒంದిరువుదు.

1. శుభమన్తు శ్రీజయద్యुదయ శాಲివాహనాతక పరమాత్మ లు ఎంత అగుసేట పరాబ్రహ్మసంవత్సర కాతిక బకుణ ఉల్లో శ్రీమన్మకారాజాధిరాజ

Note.

This record belongs to the reign of the Vijayanagar king Sadāśivarāya when the Mahāmaṇḍalēśvara Rāmarāja was ruling the kingdom under the orders of Sadāśiva. It records some gift of land for the Tirumaladēva temple. The details of the grant made are lost owing to lacunæ in line 4. The date of the record is given as Ś 1468 Parābhava sam. Kar. ba. 7 corresponding to 14th November 1546 A.D.

19

BOWRINGPET TALUK.

At the village Mađivâla in the hobli of Kyâsamballî, on a vîragal in the land of Pûjâri Gântegauda.

Size 6' x 4'-3".

Kannada language and characters.

ಬೌರಿಂಗ್‌ಹೆಚ್ ತಾಲ್ಲೂಕು ಕ್ಯಾನಂಬಳಿ ಹೋಟಲಿ ಮದಿಪಾಳ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಪ್ರಾಚಾರಿ ಗಂಟೆಗೊಡನ ಹೊಲದಲ್ಲಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ $6' \times 4\frac{1}{4}'$.

- ಸ್ವನ್ತಿ ಶ್ರೀನಮದಿಗತ ಪ್ರಜ್ಞಮೆ
 - ಹಾ ತಬ್ಧಿ ಪಲ್ಲವಾ
 - ನ್ಯಯ ಶ್ರೀ ಶ್ರೀ [ಧಿ] ವಿವೇಕ
 - ಲ್ಲಭ ಪಲ್ಲವಕು
 - ಲ ತಿಲಕ್ಯಾಯ್ಯಾವಾ
 - ಕ್ಯಾ ಶ್ರೀಮದಿಉಪಿ
 - ನೊಱಬ ಪಟ್ಟಂಗಟ್ಟಿ
 - ದ ಇಪ್ಪತ್ತೇಳನೇ
 - ವರಿಷದನ್ನು ಕೆನೆ
 - ಂಬಳದ ಬಣಕ
 - ಮೆಣ್ಣೆಗವ್ರಣ್ಣ
 - ತಯಾಗಶ್ಚಿಲ್ಲ ?
 - ವಂದು ವಿನಿಳಿವುಣಿ ? ಕಡಿನತು, ನ್ಯಾಗ್ರಿಯಾದಂ

Transliteration.

1. svasti śrī samadhibhāga-pañcha-ma-
2. hâśabda Pallavā-
3. nvaya śrī pri [thi] vi-va-
4. llabha Pallava-ku-
5. latilakaiyka-vā-
6. kya śrīmad Iṣīva-
7. Noḷamba paṭṭamīgatṭi-
8. da ippattēḍane
9. varishadandu Kesa-
10. ṣbaṇḍada Baṇaka-
11. meṇdi gavuṇḍa
12. tarugalgelgi-
13. vamdu viniṭivuṇṭi kadi sattu svarggiyadam.

Translation.

Be it well. In the 27th year of the installation of the illustrious obtainer of the five great sounds, descendant of the Pallava lineage, lord of the earth, ornament to the Pallava race, keeper of his word, Iṣīva Noḷamba :—Baṇaka-meṇdi-gavuṇḍa of Kesambala, fought during a raid on cattle, died and attained heaven.

Note.

This is a vîragal record describing the prowess of a warrior named Baṇaka-meṇdi-gavuṇḍa of Kesambala (same as the village Kyâsamballi) in the 27th regnal year of the Noḷamba king Iṣīva Noḷamba. It is not dated in any era. Iṣīva Noḷamba flourished about S 873 (951 A. D.). [E. C. X, Chintāmaṇi 49].

20

GUDIBANDE SUB-TALUK.

Chōliṣettipalli grant of Dêvarâya II dated S 1351 in the possession of the Shanubhog of Chôlênahalli : 2 plates : No seal : [Plate XXIII—1, 2, 3].

Nandi Nâgari Characters : Sanskrit language.

ಗುಡಿಬಂಡೆ ಸರ್ಕಾರ ತಾ | ಚೋಳೇನಹಳ್ಳಿ ಶ್ವಾಸನಭೋಗರಿಂದ ಕಾಜವಾರಡಲ್ಪಟ್ಟ ತಾಮ್ರಶಾಸನ.

2 ಹಳಗೆಗಳು; ಉಂಗುರ ಮುದ್ದೆ ಇಲ್ಲ.

I A—

1. ಹರೇಲ್ಲೇಲಾಪರಾಹಸ್ಯ ದಂಪತ್ತಾದಂಡಃ ಸ್ನೇಪಾತುವಃ | ಹವಾದಿ
2. ಕಲಶಾ ಯತ್ತ ಧಾತ್ರೀಜ್ಞ[ತ] ಶ್ರೀಯಂ ದಧಾ | ಹೇರಂಬಾಯನಪು
3. ಸ್ತುನ್ಯಾಯದ್ವಂದ ಗೃಹಮೇಧಿನಾಂ | ಮಥುವ್ರತಾನಾಂ ಸಗೀ
4. ತಮ್ಮಾಖರೀ ಭವತಿ ತ್ರಯೀ | ಸದಾಂಕಾಳದ ನಿಧೇರಿಂದೋ ಸಂತಾನೇ

5. ಯದು ತೌಳ್ಳತೆ | ಅಭೂದಾಶ್ಚಯ್ಯಾರ್ಮಾಧುಯ್ಯಾರ್ ವಸುಧಾಯಾ ತಪಃ ಪಲಂ |
6. ಸಂಗಮೋ ನಾಮ ರಾಜಾಭೂತಾವರಭಾತೇ ತದನ್ಯಯೇ | ರೇಜೇ ಯಸ್ಯಯಶೇ ಶಿ
7. ಫೋ ಸರಣೀವ ಸುರಾಪಗಾ | ಸವರತ್ತಿನಿಧತಯಾ ಸಮೃದಾಸೀ
8. ತ್ತನೊಭುವಾನು | ಮಾಧ್ಯ ಬುಕ್ತಮಹಿಪಾಲೋ ಮಣೀನಾಮಿವ
9. ಕೌಸ್ತಭಃ | ತಸ್ಯ ಗೌರಾಂಬಿಕಾಜಾನೇತನಯೋ ಭೂದ್ಯಜೋಸ್ವಿತ
10. ಹಾರಗೌರಯಃ ಪೂರಹಾರೀಹರಿಹರಶ್ವರಃ | ಯತ್ಸ್ವಾಡತ
11. ಮಹಾದಾನ ಯಶಶಾ ದಿಗ್ಂಹಾರಿಣಾ | ಭೂಯನಾಮಭವನಾಂಲಂ
12. ಭುವನಾನಿ ಜತುರ್ದಶ | ಪ್ರತಾಪ ದೇವರಾಜಾತ್ಯ ಪ್ರತೋಽಭೂತಾಭುವಿವಿಶ್ರತ |
13. ಪ್ರಮೇದ ಇವ ಮಾತ್ರಾಯಃ ಪ್ರಜಾನಾಂ ಸ್ವೇಷಗುಣಿರಭಾತ್ | ಪ್ರತಾರ್ಥಸಮಿ
14. ಫೋಭುತಾವ ಪ್ರತಾಪಾಗ್ನಿರಣಾಂಗಣಃ | ವಿಜಯೋ ಯೀನ ವೀರೇಜಾ ವಿಜಯಃ
15. ಶ್ರೀಕರಗ್ರಹಃ | ತಸ್ಯ ದೇವಾಂಬಿಕಾಜಾನೇಸ್ತನಯೋ ವಿನಯೋನ್ಯತಃ | ವಿ
16. ದ್ವಾಸಿಧಿವಿಶೇಷಜ್ಞೋ ವೀರೋ ವಿಜಯಾಭೂಪತಿಃ | ದಯಾಂಸಿಫೇರ ಭೂತ್ತ
17. ಸ್ಯ ದೇವೀ ನಾರಾಯಣಾಂಬಿಕಾ | ಶಾರೇರಿವ ಮಹಾಲಕ್ಷ್ಮಿ ಶಂಕರ ಸ್ವೇವ ಪಾ
18. ರ್ವತೀ | ಪ್ರತ್ಯರೂಪೇ ತಯಾತ್ಮಾಘಂ ಪ್ರಿರ್ವಜನ್ಯ ತಪಃಫಲಂ | ದೇವರಾಯ
19. ಮಹಿಪಾಲೋ ದಾತಾದೀವ್ಯತಿ ಭೂತರೆ | ವದಾನ್ಯತಿಲಕಃ ಸೋಯಂ ದೇ
20. ವರಾಜೋ ಮಹಾಸುಪಃ ಶಾಕೇವರ್ಪರ್ಗಣ್ಣೇ ಜ[ಂ]ದ್ರಭಾಣಾಗ್ನಿ
21. ಶತಿಭಿಮೂರ್ತಿ | ಶಾಪಾಂಭ್ಯೇ ವತ್ಸರೇ ಶುದ್ಧೇ ಮಾತಿ ಭಾದ್ರಪದೇ
22. ಶುಭೇ ಶುಚಿಪಕ್ಷೇ ಪಂಚದಶ್ಯಾಂ ನಕ್ಷತ್ರೇತಸ್ಯವಾಸರೇ | ಶೋಮೋ
23. ಪರಾಗತಃ ಪುಂಜ್ಯೇರಾಲೇ ಧರ್ಮಾಧ್ಯಮಾರ್ವವಿತಾ | ಶಂಗಭ
24. ದ್ವಾ ತಟೇಪುಂಜ್ಯೇ ವಿರುಪಾಕ್ಷಸ್ಯ ಸಂಸಿಧಾ | ಜೆನುಗುಂಡ ಪುರೀ ರಾ
25. ಜ್ಯೇ ರೋದ್ವ ದೇಶೇ ಪ್ರಥಾಂಗತೆ | ತುಂಬ್ಬ ಕಲ್ಪಾಖಾತಾಂಪತ್ರಪ್ತೇ ಸ್ಥಳೆ

II A—

26. ಸ್ಥಿತಿಮುಕ್ತೇಯುಷೀ | ಬ್ರಾತಂಗಾರುಮಂ ಚೇಣೀಲಿಶ್ಚಿಪಲಾಖ್ಯಂ ಧರಣೀ
27. ತಲೆ | ವಿಧಾಯ ತ್ರ್ಯಂಬಕಷ್ಠರ ಮಗ್ರಹಾರಂ ಮಹಾತಯಃ | ಧಾರಾಷೋಪ್ರಮ
28. ದಾದ್ವಿಪ್ರಗಣಾಯ ಗುಣಶಾಲನೆ ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಖ್ಯ ಸಿ[ಂ]ದೂ
29. ನಾಂ ಪಾರದ್ವಶನೆ | ಶ್ರೀ ತ್ರ್ಯಂಬಕಪುರೇಹ್ಯಸ್ಮಿ ವೃತ್ತಿ ಭಾಜಾ ದ್ವಿಜನ್ಯನಾಂ | ಉ
30. ಖೃತ್ಯ ನಾಮಗೋತ್ತಾಳಿ ಶಾಪಾಂಭ್ಯ ವಿಮಲಾತ್ಮನಾಂ | ಶಾತ್ಯಪನ
31. ಗೋತ್ತನ್ಯ ಯಾಜುಪಣ್ಯ ಭುವನಗುರೋಃ ಶ್ರೀ ಕೃಯಾತಕ್ತಿ ಗುರೋಃ ಪ್ರಾಥಮಿ
32. ಕೇವೃತ್ತಿಃ | ಶ್ರೀ ಚೋಧಾನಂದಾನ್ವಯ ಪ್ರವರ್ತತಕಸ್ಯ ಭವರೋಗಮೈದ್ಯಸ್ಯ ಶ್ರೀ ಗೋ
33. ವಿಂದಾನಂದ ಗುರೋಪ್ರಕ್ರಿಯೇಕಾ | ಭಾದ್ವಾಜನ ಗೋತ್ತನ್ಯ ಯಾಜುಪಣ್ಯ
34. ದೀರ್ಘಮಲಿನಾಥ ಸೂನೋನಾರ್ಗಣಸ್ಯ ವೃತ್ತಿಪ್ಷಣ್ಣಂ | ಹಾರೀತಸ್ಯ
35. ಯಾಜುಪಣ್ಯ ವಿಶ್ವೇಷ್ವರಾರಾಧ್ಯ ಸೂನೋಲರ್ಕಣ್ಣೇ ಕಾಂತಾರಧ್ಯಸ್ಯಕಾ
36. ವೃತ್ತಿಃ | ಕಾಶ್ಯಪನಗೋತ್ತನ್ಯ ಯಾಜುಪಣ್ಯ ಪ್ರೇಚಣ ಸೂನೋಃ ಕೂಚಿ
37. ಭಣ್ಣ ಸ್ವೇಕಾವೃತ್ತಿಃ | ಭಾರದ್ವಾಜನ ಗೋತ್ತಾಳಾಂ ಬಹ್ಮಾಭಾನಾಂನಾಗಪ್ರಾ
38. ರಾಧ್ಯ ಸುತಾನಾಂ ಜಂಸಪಾರಾಧ್ಯ ಮಧುವಣಾರಾಧ್ಯ ಉಡಪಾರಾಧ್ಯ

39. ನಾಗಪಾರಾಧ್ಯ ಲಕ್ಷ್ಮಿಜಾರಾಧ್ಯ ಗಂಗಣಾರಾಧ್ಯೇತಿ ಪಂಜಾಂಂಬು
40. ಶ್ರೀ ಪಚ್ಚಂ ಪ್ರಶ್ನಾಲಿತ್ತನ್ಯ ಬಹ್ಯಾಚನ್ಯ ರಾಘವನಾನೋನಾಗಣಂಸ್ಯ
41. ವೃತ್ತಿರೇಕಾ ವಾಸಿಷ್ಟಸ್ಯ ಬಹ್ಯಾಚನ್ಯ ನಾಗಣಾನಾನೋಃ ಸಿಂಗರಿ
42. ಭಜ್ಞಸ್ಯ ಪೃತಿರೇಕಾ ಭಾರದಾಷ್ಟಜನ ಗೋತ್ತನ್ಯ ಬಹ್ಯಾಚನ್ಯ ಹೆಂಮಣಾಯ
43. ಸೂನೋಃ ರೌ ಭಲಭಜ್ಞಸ್ಯೈಕಾವೃತ್ತಿಃ | ಕಾಶ್ಯಪನ ಗೋತ್ತನ್ಯ ಬ
44. ಹೃಡಸ್ಯ ಸಿಂಗಣಾಯ ಸೂನೋನಾಗಣ ಸ್ಯೈತ್ತಾಕಾವ್ಯ
45. ತಿಃ | ಜಾಮದಗ್ನಂಸ್ಯ ಬಹ್ಯಾಚನ್ಯ ಗೋವಿಂದನಾನೋಽತ್ತಿ
46. ಪಣ ಸೈತ್ಯಾಕಾವೃತ್ತಿಃ || ಕಾಶ್ಯಪಸ್ಯ ಬಹ್ಯಾಚನ್ಯ ಲಬಿ
47. ಇ ಸೂನೋಃ ಸಂಗಣಸೈತ್ಯಾಕಾವೃತ್ತಿಃ || ವಾಧಾಲಸ್ಯ ಯಾ
48. ಜುಹಸ್ಯ ರಾಮಚಂದ್ರ ಸುತಸ್ಯ ನೃಹರಿ ಭಜ್ಞಸ್ಯ ಹೃವೈಶ್ಯತ್ತಿಃ || ಅ
49. ತ್ರೀಯಸ್ಯ ಬಹ್ಯಾಚನ್ಯ ನರಕರಿಪುತ್ತನ್ಯ ಸಿಂಗಣಸೈತ್ಯಾಕಾವೃತ್ತಿಃ
50. ಭಾರದಾಷ್ಟಜನ ಗೋತ್ತನ್ಯ ಬಹ್ಯಾಚನ್ಯ ಸಾವಣಾಯ ಸೂನೋಪರ್ವಲಂಸ್ಯ ಪ್ರ
51. ಕಾವೃತ್ತಿಃ | ಕಾರಿತನ್ಯ ಬಹ್ಯಾಚನ್ಯ ತೊಲಪಾಯ ತನಮಸ್ಯ ಜನಪದ
52. ಸೈತ್ಯಾಕಾವೃತ್ತಿ ಅಗನ್ಯ ಸೌರ್ಯ ಬರುಡಸ್ಯ ವೀರಣ ಸೂನೋ ನಾರಣ ಸೈತ್ಯಾಕಾವೃತ್ತಿಃ |

II B—

53. ವಿಶ್ವಾಪಿತ್ತಸ್ಯ ಬಹ್ಯಾಚನ್ಯ ದೇವಣನಾನೋಃ ಬರಸವಣಸೈತ್ಯಾಕಾವೃತ್ತಿಃ | ಭಾದ
54. ರಾಯಣನ ಗೋತ್ತಂಯೋಭ ವ್ಯಾಚಯೋಃ ಪ್ರಾಣಾಸಾತಯೋಽನ್ಯಾಕರಿ ಶಿಗಣಯೋಃ ಪ್ರ
55. ತ್ತಿದ್ವಯಂ | ಕಾಶಿಕಸ್ಯ ಬಹ್ಯಾಚನ್ಯ ಮಂಗಣ ಸೂನೋಲಿಂಗಿಣ ಸೈತ್ಯಾಕಾವೃತ್ತಿಃ ||
56. ಶ್ರೀವರ್ಷಸ್ಯ ಯಾಜುಷಸ್ಯ ಗೋರಣ ಸೂನೋನಾಗಣಸೈತ್ಯಾಕಾವೃತ್ತಿಃ | ಶ್ರೀವ
57. ತ್ಸೈತ್ಯ ಯಾಜುಷಸ್ಯ ಗೋರಣನಾನೋಃ ರಾಡಣಸೈತ್ಯಾಕಾವೃತ್ತಿಃ | ಗಾತಪಸ್ಯ ಬಿ
58. ಹೃಡಸ್ಯ ಜಾಯಣ ಸೂನೋನ್ಯಾಕರೇರೇಕಾವತ್ತಿಃ | ಅತ್ಯೇಯಸ್ಯ ಬಹ್ಯಾಚನ್ಯ ದೇವ
59. ಇ ಸುತಸ್ಯ ಲಿಗಣಸೈತ್ಯಾಕಾವೃತ್ತಿಃ | ವರಿಷ್ಠಸ್ಯ ಬಹ್ಯಾಚನ್ಯ ರಾಜಾಜಾವತ್ತ
60. ಸ್ಯಾರಾಯಣ ಸೈತ್ಯಾಕಾವೃತ್ತಿಃ | ಕಾಶ್ಯಪಸ್ಯ ಬಹ್ಯಾಚನ್ಯ ವೀರಣ ಸೂನೋಲಿಂಗ
61. ಇಸೈತ್ಯಾಕಾವೃತ್ತಿಃ | ಭಾರದಾಷ್ಟಜಸ್ಯ ಬಹ್ಯಾಚನ್ಯ ತೊಂಡಪಸುತ್ತರ್ಯ ಗಣಾಕಸೈತ್ಯಾಕಾ
62. ವೃತ್ತಿಃ | ಭಾರದಾಷ್ಟಜಸ್ಯ ಬಹ್ಯಾಚನ್ಯ ತೊಂಡಪಸುನಾನೋಽತ್ತಿ ಪ್ರಾಣಸೈತ್ಯಾಕಾವೃತ್ತಿಃ | ಭಾರ
63. ದಾಷ್ಟಸ್ಯ ಬಹ್ಯಾಚನ್ಯ ಕೇರಿಪಾಯ ಸೂನೋಲಿರಪಾಯ ಸೈತ್ಯಾಕಾವೃತ್ತಿಃ | ಭಾರದಾಷ್ಟಸ್ಯ
64. ಬಹ್ಯಾಚನ್ಯ ಕೇರಿನಪಾಯ ಸುತಸ್ಯ ಸಾಗಣ ಸೈತ್ಯಾಕಾವೃತ್ತಿಃ ಕೊಂಡಿಸ್ಯಾಸ್ಯ ಯಾ
65. ಜುಹಸ್ಯ ವಿರಿಷ್ಠಸೂನೋದೇವ ಪರ್ವತಸೈತ್ಯಾಕಾವೃತ್ತಿಃ | ವಾಸಿಷ್ಠಸ್ಯ ಯಾಜುಷಸ್ಯ ಮಳಿ
66. ಪ್ರಸನನೋಽನ್ಯಾಪಣ ಸೈತ್ಯಾಕಾವೃತ್ತಿಃ | ಪಾಸಿಷ್ಠಸ್ಯ ಬಹ್ಯಾಚನ್ಯ ನಾರಾಯಣ
67. ದೇವನಾನೋಲಿಂಗಿಣ ಸೈತ್ಯಾಕಾವೃತ್ತಿಃ | ಗಾಗ್ರಾಸ್ಯ ಬಹ್ಯಾಚನ್ಯ ದೇವಣನಾ
68. ಸೋಃ ಮಳಿ ಪಸೈತ್ಯಾಕಾವೃತ್ತಿಃ | ಅತ್ಯೇಯಸ್ಯ ಬಹ್ಯಾಚನ್ಯ ತೊಂಡಪಸುನಾಃ ಶಿರಿಗಿ
69. ರಿಸಾಥಸ್ಯ ದಶಸಂಖ್ಯ ವೃತ್ತಿಯಃ | ಭಾರದಾಷ್ಟಜಸ್ಯ ಬಹ್ಯಾಚನ್ಯ ಸುತಸ್ಯರಾ
70. ಮಂಡಂಪ್ರಸ್ಯ ವಿಂಶತಿ ಸಂಬಾಧಾಪ್ತತಯಃ | ಭಾರದಾಷ್ಟಜಾಗಣಾತ್ತನ್ಯ ಬಹ್ಯಾಚನ್ಯ ನಾಗಪಾರಾ
71. ದೃಷಿ ಸೂನೋಃ ಜನಪಾರಾಧ್ಯಸ್ಯ ತತಸೈತ್ಯಾಪ್ತತಯಃ | ಭಾರದಾಷ್ಟಜನ ಗೋತ್ತಾ ಬಹ್ಯಾಚಾ ಸ್ಯ
72. ಸಿಂಕಾರಾಧ್ಯ ಪ್ರಾನುಹರ್ವ ರಿಷ್ಟಃಃ | ಮಂಧುಣ ಸೂನುಲಿಂಗಿಣಃ | ತೊಂಡಪಸುನಾದೇವಜಃ | ಕ್ರಿಯ ಉ

73. ತೇ ಪ್ರತ್ಯೇಕ ಮಧಾರ್ಥಾರ್ ವೃತ್ತಿಭಾಗಿನಃ | ಭಾರದವ್ವಾಜಯೋ ಐಬ್ರಹ್ಮಚಯೋಃ ಸಿಂಗಣ ಅಭಲ
ಸೂನೋ ಏ

74. ನಾಗರಣಾಂದಾತಯಾ ವೃತ್ತಿರೇಕಾ | ಕಾಸ್ಯಪಸ್ಯ ಬಹ್ಯಂಚನ್ಯ ಮಲ್ಲಪನುತಸ್ಯ ಚೌಡ

75. ಪನ್ಯಾಧಾರ್ ! ಶ್ರೀವತ್ಸಸ್ಯ ಬಹ್ಯಂಚನ್ಯ ತಿಪ್ಪಣ ಸೂನೋಮರಲ್ಲಪನ್ಯಾಧಾರ್ ಶ್ರೀವತ್ಸ

76. ಸ್ಯ ಬಹ್ಯಂಚನ್ಯ ಮಾಧವನೂನೋ ಸ್ತಿಪ್ರಣಾಂಯಾಧಾರ್ ! ವಾಸಿಪ್ರಾಃ ಬಹ್ಯಂಚಾಃ ಬನವಣ

77. ಸೂನುಮಾದಣಃ ಗೋಪಿಂದಸೂನು ಮುಲಾರಃ ಕೋರ್ಚಿದೇವಶುತ್ರ ಸ್ತಿಂಮಣಃ ವತೇತ್ರಯಃ ಪ್ರತ್ಯೇಕ

78. ಮಧಾರ್ವತ್ತಿ ಭಾಗಿನಃ | ಮೈಶ್ವಾಮಿತ್ರಯೋ ಬಹ್ಯಂಚಯೋಃ ರಾಘವನಾಗಣ ಸೂನ್ಯೈ ಕೃ

79. ಷಟ್ಭಷ್ಟ ಸಿಂಗಣಯೋ ರೇಕಾವೃತ್ತಿಃ | ಯಾಜುಪನ್ಯಾತ್ರೇಯಿನ್ಯ ಗೋಪಣ ಸೂನೋನಾಗಣ ಸಾ

80. ಧಾರ್ ವಾಸಿಪ್ರಸ್ಯ ಯಾಜುಪನ್ಯ ತ್ತಿಪಣ ಸೂನೋರವ್ಯಾಧಾರ್ | ಬಹ್ಯಂಚನ್ಯಾತ್ರೇಯಿನ್ಯ ದೇವ

81. ಇಸೂನೋಃ ಸಂಗಣಪ್ಯಾಧಾರ್ ತುಕ್ತಯಾಜುಪನ್ಯ ಗೌತಮಸ್ಯ ವಿಷ್ಣುಸೂನೋ ಹಂಡರಿವಧಾರ್ |
ಯಾಜುಪನ್ಯ ವ

82. ಸಿಪ್ಪಣಿ ನೋರ್ವಪ್ಪ ಪುನೋಮರಲ್ಲಪನ್ಯಾಧಾರ್ | ಅತ್ಯ ವಸಿಪ್ಪ ಭರದವ್ವಾಜನ ಗೋತ್ರಣಾಂ ರುಖ್ಯ
ಜ್ಞಾಃ ಶಾ

83. ಖಿನಾಂ ರಾಮಚಂದ್ರ ಬೊಮೆಣ ಲೋಕಣ ತಿಂಮಣನಾಂ ವೈತಿರೇಕ | ದೇವರಾಯ ಮಹಾರಾಯದ

IA

1. हरेर्लीला वराहस्य दंष्ट्रादंडः स्स पातु वः । हमाद्रि
 2. कलशा यत्र धार्त्रीच्छ[त्र] श्रीयं दधौ । हेरंवायनम्
 3. स्तस्म यद्वंड गृहमेधिनां । मधुब्रतानां सगी
 4. तमौखरी भवति त्रयी । सदां ह्लाद निधे रिंदो संताने
 5. यदु शौक्षिते । अभूदाश्चिर्य माधुर्यं वसुधाया तपः पलं ।
 6. संगमो नाम राजा भूत्सारभूतं तदन्वये । रेजे यस्य यशः शि
 7. धा सरणीव सुरापगा । सवरत्त निधतया सम्राडासी
 8. त्तनूभुवानु । मध्य बुक्महीपालो मणीनामिव
 9. कौस्तुभः । तस्य गौरांविका जाने तनयो भूदुणोच्चित
 10. हार गौरयशः पूरहारी हरिहरश्वरः । यत्योडश
 11. महादान यशशा दिग्बिहारिणा । भूयसामभवन्नालं
 12. भुवनानि चतुर्दश । प्रताप देवराजाइय पुत्रो भूत् भुवि विश्रत ।
 13. प्रमोद इव मूत्ता यः प्रजानां स्वैगुणैरभूत् । प्रतार्थं समि
 14. धो भुत्वा प्रतापाग्नौ रणांगणे । विजितो येन वीरेण विजयः
 15. श्रीकरग्रहः । तस्य देमांविका जाने स्तनयो विनयोन्नतः । वि
 16. द्यानिधि विंशेषज्ञो वीरो विजयंभूतिः । दयां निधे रभूत्त
 17. स्य देवी नारायणांविका । शौरेरित्य महालक्ष्मी शंकरस्यैव पा
 18. र्वती । पुत्रस्तुं तया श्माद्यं पूर्वजन्म तपः फलं । देवराय
 19. महीपालो दाता दीव्यनि भूतले । वदान्यतिलकः सोयं दे
 20. वराजा महानुपः शाके वर्ष गणे चद्रवाणाम्नि
 21. शशिभिर्मिते । शौम्याख्ये वत्सरं शुद्धे माशि भाद्रपदे
 22. श्येम शृचो पक्षे पंचदद्यां नक्षत्रेशस्य वासरे । सोमो

23. परागतः पुण्ये काले धर्माध्वमर्मवित् । तुंग भ
24. द्रा तंदे पुण्ये विरुपाक्षस्य संनिधौ । पेनुगुंड पुरी रा
25. ज्ये राह देशे प्रयांगते । तुंबे कल्वाख्यतां प्राप्ते स्थले

II A—

26. स्थिति सुपेयुरी । ख्यतं ग्रामं चोलि शह्वि पल्याख्यं धरणी
27. तले । विधाय त्रयंवकुरुमग्रहारं महाशयः । धारापूत्रम
28. दादिप्रगगाय गुग्गालिंतं पदवाक्यं प्रमागाख्यासि ग्रू
29. नां पारहश्वने । श्रीत्रयंवकुरुह्यास्मि वृत्तिभाजादिजन्मनां । लि
30. ख्यते नाम गोत्राणि शाखांश्च विमलात्मनां । काश्यपस
31. गोत्रस्य याजुपस्य भुवन गुरोः श्रीक्रियाशास्त्रिगुरोः प्राथमि
32. की वृत्तिः । श्री योधानंदान्ध्य प्रवर्त्तकस्य भवरोगवैथस्य श्री गो
33. विंदानंद गुरोवृत्तिरेका । भारद्वाजस गोत्रस्य याजुपस्य
34. दीर्घमलिनाथ सूनोर्नागणस्य वृत्तिष्पटकं । हारीतस्य
35. याजुपस्य विश्वेश्वराराध्य सूनोर्लक्ष्मीकांतारध्यस्यैका
36. वृत्तिः । काश्यपसगोत्रस्य याजुपस्य पोत्रण मूनोः कूचि
37. भद्रस्यैकावृत्तिः । भारद्वाजत गोत्राणां वह्नुव्रानां नागप्ता
38. राध्य सुतानां जनपाराध्य मधुवणाराध्य चैडपाराध्य
39. नागपाराध्य लक्ष्मणाराध्य गंगणाराध्येति पंणा वृ
40. त्ति पष्टकं वैश्वामित्रस्य वह्नुचस्य राघवमूनोर्नागणस्य
41. वृत्तिरेका वासिष्ठस्य वह्नुचस्य नागणमूनोः सिंगरि
42. भद्रस्य वृत्तिरेका भारद्वाजसगोत्रस्य वह्नुचस्य पैमणार्य
43. मूनोरौभलभद्रस्यैका वृत्तिः । काश्यपसगोत्रस्य व
44. हृचस्य सिंगणार्य सूनोर्नागणस्यैका वृ
45. तिः । जामदग्नस्य वह्नुचस्य गोविंदसूनोस्ति
46. पणस्यैकावृत्तिः ॥ काश्यपस्य वह्नुचस्य लख
47. ण मूनोः संगणस्यैकावृत्तिः ॥ वाधूलस्य या
48. जुपस्य रामचन्द्रसुतस्य नृहरि भटस्य द्वे वृत्ती ॥ आ
49. त्रेयस्य वह्नुचस्य नरहरिपुत्रस्य सिंगणस्यैकावृत्तिः
50. भारद्वाजसगोत्रस्य वह्नुचस्य सावणार्य मूनोर्मलणस्यै
51. का वृत्तिः । हारीतस्य वह्नुचस्य चोलपार्य तनयस्य जनप
52. स्यैका वृत्ति आगस्त्यस्यो वरुचस्य वीरण मूनो नारणस्यैका वृत्तिः ।

II B—

53. विश्वामित्रस्य वह्नुचस्य देवणमूनोर्वसवणस्यैका वृत्तिः । वाद
54. रायणसगोत्रयोर्वह्नुचयोः पुटणसुतयोर्नृहरि शिगणयो वृ
55. त्तिद्वयं । कौशिकस्य वह्नुचस्य मंगणमूनोर्लक्षणस्यैका वृत्तिः ॥
56. श्रीवन्सस्य याजुपस्य गोपण मूनोर्नागणस्यैका वृत्तिः । श्री व
57. त्सस्य याजुपस्य गोपणमूनो राजणस्यैका वृत्तिः । गौतमस्य व
58. हृचस्य चायणमूनोन्निहरे रका वृत्तिः । आत्रयस्य वह्नुचस्य देव
59. ण मूनस्य लिगणस्यैकावृत्तिः । वसिष्ठस्य वह्नुचस्य रामणपुत्र
- स्य गयणस्यैकावृत्तिः । काश्यपस्य वह्नुचस्य वीरण मूनोर्लिंग

61. णस्यैकावृत्तिः । भारद्वाजस्य वहृचस्य चौडपसुतस्य गणपस्यैका
 62. वृत्तिः । भारद्वाजस्य वहृचस्य हौनपमूनोस्तिष्पणस्यैकावृत्तिः । भार
 63. द्वाजस्य वहृचस्य केशपार्यसूनो विठपार्यस्यैका वृत्तिः । भारद्वाजस्य
 64. वहृचस्य केसपार्यसुतस्य नागणस्यैकावृत्तिः । कौँडिन्यस्य या
 65. जुषस्य विठपसूनोर्देवपस्यैका वृत्तिः । वासिष्ठस्य याजुषस्य मल्ल
 66. प्पसूनोस्तिष्पणस्यैका वृत्तिः । वासिष्ठस्य वहृचस्य नारायण
 67. देवसूनोर्लखणस्यैका वृत्तिः । गार्यस्य वहृचस्य देवणसू
 68. नो मल्लपस्यैकावृत्तिः । आत्रयस्य वहृचस्य चदप्प सूनोः शिरिगि
 69. रिनाथस्य दशसंख्य वृत्तयः । भारद्वाजस्य वहृचस्य देवणार्य सुतस्य रा
 70. मचंद्रस्य विंशति संख्या वृत्तयः । भारद्वाजसगोत्रस्य वहृचस्य नागपारा
 71. ध्य सूनोजनपागाध्यस्य चतस्रो वृत्तयः ॥ भारद्वाजस गोत्रा वहृचाः नु
 72. सिहाराध्य मूरुहरिभट्टः । मधुवण सूनुर्लखणः । चौडपमूरुदेवणः । त्रय ए
 73. ते प्रत्येकमर्धाधीवृत्तिभागिनः । भारद्वाजयोर्वहृचयोः सिंगण अभल सूनो
 74. नार्गणांन दातया वृत्तिरेका । कास्यपस्य वहृचत्य मल्लपसुतस्य चौड
 75. पस्याधा । श्रीवत्सस्य वहृचस्य तिष्पणसूनोर्मल्लपस्याधा श्रीवत्स
 76. स्य वहृचस्य माधवसूनोस्तिष्पणस्याधा । वासिष्ठाः वहृचाः वसवण
 77. सूनुमादणः गोविंदसूनुमेलागः कौंटिदेव पुत्रुस्तिमणः एते त्रयः प्रत्येक
 78. मर्धावृत्तिभागिनः । वैश्वामित्रयोः वहृचयोः राघव नागण सून्हौ कृ
 79. ष्णभट्ट सिंगणयोरेकावृत्तिः । याजुसस्यात्रेयस्य गोपण सूनो नागणसा
 80. धा वासिष्ठस्य याजुषस्य त्तिपण सूनोरव्वणस्याधा । वहृचस्यात्रेयस्य देव
 81. णसूनोः संगणस्याधा शुक्रयाजुषस्य गौतमस्य विष्णुसूनो पंडरिवधा । यजुषस्य व
 82. सिष्ठस्य नोर्नपुनोर्मल्लपस्याधा आत्रि वसिष्ठ भरद्वाजसगोत्राणां रुद्धयुजुः शा
 83. खिनां रामचंद्र वोमण लोकण तिंमणनां वृत्तिरेका । देवराय महागायद

Transliteration.

I A —

1. Harêr lîlâ-varâhasya ðamshîtrâ-damðah (s) sa pâtu valî | Hamâdri-¹
 2. kalaśâ yatra dhâtrî chchha [tra] śriyam² dadhau | Hérambhâya nama-
 3. s tasna [i] yad-damða³-gribhamêdhinâm¹ madhuvratânâm sa [m] gî-
 4. ta-maukharî bhavati trayî⁴ sadâ (m) hlâdanidhêr indô [s] samâtânê
 5. Yađu-śaujnîte⁴ | abhûd âśchiryya⁵ mâdhuryya⁶ vasudhâyâ [s] tapah-
p [h] alam¹
 6. Samgamô nâma râjâ bhût sârabhûtê tad-anvayê¹ réjê yasya yaśah-śim-
 7. dhô [s] saraniva Surâpagâ¹ sava⁷-ratta⁸-niðhatayâ⁹ samrâd¹ âsî-
 8. t tanûbhuvânu¹⁰ | madhya¹¹ Bukka-mahîpâlô mañînam iva
 9. Kaustubhah¹² tasva Gaurâmbikâ-jânê [s] tanayô¹ bhûd guñônvitâ¹²

1 Read Hemâdri.

5. Read *âśchayā*.

9. Read *nidhēs tasya*.

2. Read śriyam.

6. Read madhuryam.

10. Read tanûbhuvâm.

3. Read ganda.

7. Read sarva.

11. Read madhyê.

4. Read samjnite.

8. Read ratio.

12. Read *guṇānvitah*.

10. hâra-gaura-yaśah-pûra-hârî Hariharaśva-raḥ¹ yat-shôdaśa-
11. mahâ-dâna-yaśasā² dig-vihâriṇâ³ bhûyasâm abhavannâlam
12. bhuvanâni chaturdaśa⁴ Pratâpa Dévarâjâ- sya⁴ putrô bhût bhuvi viśrata⁵
13. pramôda iva mûttâ⁶ yaḥ prajânâm svai [r] ganair abhût¹ pratârtha⁷ sami-
14. dhô bhutvâ⁸ pratâpâgnau rañâmganel vijitô⁹ yêna vîrêna vijaya (h)
15. śrî-kara-grahah¹ tasya Dêmâmbikâ-jânê tanayô vinayônnitah¹ vi-
16. dyâ-nidhir viśeshajnô vîrô Vija (r) yabhrûpa-tih¹ dâyâ (m) nidhîr abhût ta-
17. sya dévî Nârâyaṇâmbikâ¹ Šaurêr iva Mahâlakshmi¹ Śankarasyaiva Pâ-
18. rvatî¹ putra-rûpañi tayâ¹⁰ slâghyam pûrva-janma-tapah-phalañ¹ Déva-
- râya-
19. mahipâlô dâtâ divyati bhûtale¹ vadânya-tilakah sôyam Dé-
20. varâjô mahâ-nripah Sâkê varsha-ganê cha[m]dra bâṇagni-
21. šaśibhir mitel¹ Saumyâkhyé vatsaré śuddhê mâsi Bhâdrapadê
22. śubhê śuchau pakshê pañchadaśyâm nakshatrêśasya vâsare¹ sômô-
23. parâgataḥ pumnyê kâlê dharinâdhya-marma-vit¹ Tumgabha-
24. drâ-tatê pumnyê Virupâkshasya saṃnidhau¹ Penugumḍa-puri-râ-
25. jyê Rodda-dêshê prathâm gate¹ Tumbbekalvâkhyatâm prâpte sthalê

II A—

26. sthitim upêyushi¹ khyâtam grâmañ Chôliśat̄tipalyâkhyam dharaṇi-
27. talê¹ vidhâya Tryambakapuram agraḥâram mahâśayah¹ dhârâpûrvam¹¹a-
28. dad vipra-ganâya gunâśâline pada-vâkyâ pramâpâkhyasi[m]dhû-
29. nâm pâradriśvanel¹ śrî Tryamla kapurê hyasini [n] vrittibhâjâ [m] dvijanma-
- nâm¹ li-
30. khyate nâma gótrâni sâkhâmścha vimalâtmânâm¹ Kâsyapa-sa-
31. gótrasya yâjushasya bhuvana-gurôḥ śrî Kriyâśakti-guroḥ prâthami-
32. kí vrittih¹ śrî Bôdhânandânvaya-pravarttakasya bhava-rôga-vaidyasya
- śrî Gô-
33. vindânanda-gurôr vrittir êkâ¹ Bhâradvâja-sa-gotrasya yâjushasya
34. Dirgha-Malinâthasûnôr Nâgañasya vriti shhaṭkam¹ Hâritasya
35. yâjushasya Viśvâśvararâdhya-sûnôr Lakshmîkântârâlhîasyaikâ
36. vrittih¹ Kâsyapa-sagôtrasya yâjushasya Pôchaṇa-sûnôh Kûchi-
37. bhaṭasyaikâ vittih¹ Bhâradvâja-sa-gôtrâñâm bahvrichânâm Nâgapâ-
38. râdhya-sutâñâm Jamnapârâdhya Madhuvaṇârâdhya Chaudapârâdhya
39. Nâgapârâdhya Lakshmîṇârâdhya Gaṅgaṇârâdhyêti shaṭpâ [m] vri-
40. tti-shaṭkam Vaiśvâmitrasya bahvrichasya Râghava-sûnôr Nâgañasya
41. vrittir êkâ Vâśishthasya bahvrichasya Nâgaṇa-sûnor Simgari-

1. Read Harihâreśvarah

5. Read viśrutah.

9. Read vihito.

2. Read yaśasâm.

6. Read mûrtô.

10. Read tayoś.

3. Read dig-vihâriṇâm.

7. Read pratyarthi.

11. Read dhârâ-pûrvam.

4. Read sya.

8. Read hutvâ

42. bhaṭṭasya vṛittir ēkā Bhāradvājasa-gotrasya bahvṛichasya Pemmaṇārya-
 43. sūnōr Aubhalabhaṭṭasyaikā vṛittih ! Kāṣyapasa-gōtrasya ba-
 44. hṛichasya Siṃgaṇārya-sūnōr Nāgaṇasyaikā vri-
 45. tiḥ ! Jāmadagnasya bahṛichasya Govīṁda-sūnōs Ti-
 46. paṇasyaikā vṛittih ! Kāṣyapasya bahṛichasya Lakha-
 47. ḡa-sūnōh Saṃgaṇasyaikā vṛittih ! Vādhūlasya yā-
 48. jushasya Rāmachamdra-sutasya Nṛiharibhaṭṭasya dvē vṛittih ! Ā-
 49. trēyasya bahṛichasya Narahari-putrasya Siṃgaṇasyaikā vṛittih
 50. Bhāradvājasa-gōtrasya bahvṛichasya Sāvaṇārya-sūnōr Maṇasayai-
 51. kā vṛittih ! Hārītasya bahṛichasya C'holapārya-tanayasya Janapa-
 52. syaikā vṛitti Ḵagastiyasyō baruchasya Vīraṇa-sūnō [r] Nāraṇasyaikā vṛittih !

II B—

53. Viśvāmitrasya bahṛichasya Dēvaṇasūnōr Basavaṇasyaikā vṛittih ! Bāda-
 54. rāyaṇasa-gōtrayōr bahṛichayōh Puṭaṇasutayōr Nṛihari Śi[m]gaṇavō [r] vṛi-
 55. tti-dvayam ! Kauśikasya bahvṛichasya Maṇgaṇa-sūnōr Lakhaṇasyaikā
 vṛittih !
 56. Śrīvatsasya yājushasya Gōpaṇa-sūnōr Nāgaṇasyaikā vṛittih ! Śrīva-
 57. tsasya yājushasya Gōpaṇa-sūnōr Āchaṇa-syaikā vṛittih ! Gautamasya ba-
 58. hvṛichasya Chāyaṇa-sūnōr Nṛiharēr ēkā vṛittih ! Ātrēyasya bahvṛi-
 chasya Dēva-
 59. ḡa-sutasya Ligāṇasyaikā vattih ! Vasishṭasya bahṛichasya Rāmaṇa-
 putra-
 60. sya Rāyaṇasyaikā vṛittih ! Kāṣyapasya bahṛichasya Vīraṇa-sūnōr Liga-
 61. ḡa-syaikā vṛittih ! Bhāradvājasya bahṛichasya Chaudapa-sutasya
 Gaṇapasyaikā
 62. vṛittih ! Bhāradvājasya bahvṛichasya Hoṇnapa-sūnōs Tippaṇasyaikā
 vṛittih ! Bhāra-
 63. dvājasya bahvṛichasya Kēśapāryasūnō Vīṭhapāryasyaikā vṛittih !
 Bhāradvājasya
 64. bahvṛichasya Kēśapārya-sutasya Nāgaṇasyaikā vṛittih ! Kaumḍinyasya yā-
 65. jushasya Vīṭhappa-sūnōr Dēvapasyaikā vṛittih ! Vāsishṭasya yājushasya
 Malla-
 66. ppa-sūnōs Tippaṇasyaikā vṛittih ! Vāsishṭhasya bahṛichasya Nārāyaṇa-
 67. dēva-sūnōr Lakhaṇasyaikā vṛittih ! Gārgyasya bahṛichasya Dēvaṇa-sū-
 68. nō Mallapasyaikā vṛittih ! Ātrēyasya bahṛichasya Chadappa-sūnōh
 Širigi-
 69. rināthasya daśa saṁkhya vṛittayah ! Bhāradvājasya bahṛichasya Dēva-
 nārya-sutasya Rā-
 70. machamdrasya vimśati-saṁkhya vṛittayah ! Bhāradvājasa-gōtrasya
 bahvṛichasya Nāgapārā-

71. dhiya-sûnô[r] Janapârâdhya-sya chatasrô vrittiyah ॥ Bhâradvâjasa-gôtrâ
babriçchâh Nri-
72. simhârâdhya-sûnu Haribhaṭṭah । Madhuvaṇa-sûnur Lakhaṇah । Chauda-
pa-sûnur Dêvaṇah । traya ē-
73. te pratyêkam ardhâ-vritti-bhâginah । Bhâradvâjavôr bahvričhayôh
Simgaṇa Abhala-sûnnô.
74. Nârgaṇâmnađatayâ vrittir êkâ । Kâsyapasya bahvričhasya Mallapa-sutasya
Chauḍa-
75. pasvârdhâ । Śrivatsasya bahvričhasya Tîppaṇa-sûnôr Malla-pasyârdhâ
Śrivatsa-
76. sya bahvričhasya Mâdhava-sûnôs Tîppaṇasyârdhâ । Vâsiṣṭhâh bahvri-
châh Basavâṇa-
77. sûnu Mâdaṇah Gôvîndâ-sûnu Mailâraṭh । Kôṭidêva-putrus Timmaṇah êtê
trayah pratyêka-
78. m ardhan-vritti-bhâginah Vaiśvâmuntrayôh bahvričhavôh Râghava Nâgaṇa
sûnvau Kri-
79. shñabhaṭṭa Simgaṇayôr êkâ vrittih । yâjusasyâtrêyasya Gôpaṇa-sûnô
Nâgaṇa sâ-
80. rdiā Vâsiṣṭhasya yajushasya Tîppaṇa-sûnôr Avvaṇasyârdhâ । bah-
vričhasyâtrêyasya Dêva-
81. na-sunô Samgaṇasyârdhâ ūkla-yâjusasya Gautamasya Viśiṇasunô
Pamdarivardhâ । yajushasya Va-
82. siṣṭhasya Nôrnappa-punôr Malla-pasyârdhâ Atri Vasîṣṭha Bhârad-
vâjasa-gôtrâṇâm rukh yajuh sâ-
83. khinâm Râmachandra Bonâṇa Lôkana Tîpumaparâmp vrittir êkâ
Dêvarâya-mahârâyada.

Translation.

Lines 1—4.

May the barlike tusk of Hari who took the form of Varâha (Boar) for sport, borne
on which the earth possessed the beauty of an umbrella with the Golden Mountain
as its finial protect you :

Salutation to Hêramba, the bees dwelling on (*l/t.* householders) whose temples
render music with the Veda as an accompaniment. (The meaning of this verse is
not very clear).

Lines 4—20.

In the race of the moon who is a treasure of joy to the righteous called Yađu,
was born the fruit of the austerities of the earth, possessed of wonderful sweetness.
In that great lineage arose a king named Sangama the stream of whose fame shone
like the Ganges. Among the sons of that treasure of jewels (Sangama), king Buṅka-
maḥipâla shone like Kaustubha among gems. The son of that lord of Gaurâmbikâ

(Bukka) was Hariharêsvara endowed with good qualities and with fame flowing like a stream and white like a string of pearls. The fourteen worlds are not sufficient to hold his fame arising from the sixteen gifts made by him and sporting in all the cardinal regions.

Pratâpa Dêvarâja was his son, famed in the world. He was, by his qualities, like the embodiment of the happiness of his subjects. That hero made oblations of his enemies in the fire of his valour on the battle-field and held the hand of (married) the Goddess of Victory. His son by Dêmâmbikâ was king Vijayabhûpati, pre-eminent on account of his courtesy, a treasure of learning, distinguished for his knowledge, and brave. The consort of that treasure of compassion, Vijayabhûpati was Nârâyanâmbikâ, like Lakshmî of Vishnu and Pârvati of Sankara. The praise-worthy fruit of their austerities in previous births is their son king Dêvarâya. Ever generous he is dwelling in happiness on earth.

Lines 20—31.

An ornament to the benevolent, highly magnanimous and versed in the secrets of the path of righteousness, the great king Dêvarâja, in the Saka year counted by moon, arrows, fires and moon (1351), in the year Saumya, in the pure month Bhâdrapada, in the bright fortnight, on the 15th lunar day, on Monday, on the holy occasion of the lunar eclipse on the holy bank of the Tungabhadrá, and in the presence of Virûpâksha, gave away with pouring of water, the famous village Chôliśattpalli situated in the renowned Tumbekallu-sthâla, Kodda-dêsa and Penu-gumḍapuri kingdom, making it an agrahâra named Tryamîlakapura to the assemblage of Brahmins, endowed with righteous qualities and having reached the other shore of the ocean of grammar, Mîmâmsâ and logic. The names of the pure souled Brahmins who hold the vr̄ittis in this Tryamîlakapura are written here along with their gôtras and sâkhas.

Lines 31—48.

The first vr̄itti belongs to the guru Kriyâsakti, the teacher (guru) of the universe, born of Kâsyapagôtra and a follower of Yajurvêda. One vr̄itti belongs to the guru Gôvindânanda, of Bôdhânandânava, a physician to the disease of worldliness (bhava—world of births and deaths): To Nâgaña, son of Dîrgha Malinâtha of Bhâradvâja-gôtra and Yajurvêda, 6 vr̄ittis: to Lakshmîkântârâdhyâ, son of Viśvâśvarâdhyâ of Hârita-gôtra and Yajurvêda, one vr̄itti: to Kûchibhattâ, son of Pôchaña of Kâsyapa-gôtra and Yajurvêda, one vr̄itti: to the six sons of Nâgapârâdhyâ, of Bhâradvâja-gôtra and Rik-sâkhâ, named Jannapârâdhyâ, Madhuvañârâdhyâ, Chauḍapârâdhyâ, Nâgapârâdhyâ, Lakshmaṇârâdhyâ and Gangaṇârâdhyâ, 6 vr̄ittis: to Nâgaña, son of Râghava of Viśvâmitra-gôtra and Rik-sâkhâ, one vr̄itti: to Singaribhattâ, son of Nâgaña of Vâishîṣṭha gôtra and Rigvêda, one vr̄itti: to Aubhalabhattâ, son of Pemmaṇârya of Bhâradvâja-gôtra and Rigvêda, one vr̄itti: to Nâgaña, son of Singaṇârya, of Kâsyapa-gôtra and Rigvêda, one vr̄itti: to Tipaṇa,

son of Gôvinda of Jâmadagnya-gôtra and Rig Vêda one vritti : to Sangâna, son of Lakhaṇa of Kaśyapa-gôtra and Rig Vêda, one vritti.

Lines 48—56

To Nriharibhaṭṭa, son of Râmachandra, of Vâdhûla-gôtra and Yajur Vêda, two vrittis : to Singâna, son of Narahari of Âtrîya-gôtra and Rig Vêda, one vritti : to Malaṇa, son of Sâvaṇârya of Bhâradvâja-gôtra and Rig Vêda, one vritti : to Janapa, son of Chôlapârya of Hârita-gôtra and Rig Vêda, one vritti : to Nâraṇa, son of Viśaṇa of Agastya-gôtra and Rig Veda, one vritti : to Basavaṇa, son of Dêvaṇa, of Viśvâmitra-gôtra and Rig Veda, one vritti : to Nrihari and Singâna, sons of Puṭaṇa of Bâdarâyaṇa-gôtra and Rig-Vêda, two vrittis : to Lakhaṇa, son of Mangaṇa of Kausika-gôtra and Rig Vêda, one vritti.

Lines 56—64.

To Nâgaṇa, son of Gôpaṇa of Śrivatsa-gôtra and Yajur Vêda, one vritti : to Āchaṇa, son of Gôpaṇa of Śrivatsa-gôtra and Yajur Vêda, one vritti : to Nrihari, son of Châyaṇa of Gautamia-gôtra and Rig Vêda, one vritti : to Liñjana, son of Dêvana of Âtrîya-gôtra and Rig Vêda, one vritti : to Râyaṇa, son of Râmaṇa of Vasishṭha-gôtra and Rig Vêda, one vritti : to Liñjana, son of Viśaṇa of Kâśyapa-gotra and Rig Vêda, one vritti : to Gaṇapa, son of Chaudapa, of Bhâradvâja-gôtra and Rig Vêda, one vritti : to Tippaṇa of Bhâradvâja-gôtra and Rig Vêda, son of Honnapa, one vritti : to Viṭhapârya, son of Kêśapârya of Bhâradvâja-gôtra and Rig Vêda, one vritti.

Lines 64—68.

To Nâgaṇa, son of Kêśapârya of Bhâradvâja-gôtra and Rig Vêda, is given one vritti : to Dêvapa, son of Viṭhappa of Kaundinya gôtra and Yajur Vêda one vritti : to Tippaṇa, son of Mallappa of Vasishṭha-gôtra and Yajur Vêda, one vritti : to Lakhaṇa, son of Nârâyaṇa-dêva of Vasishṭha-gôtra and Rig Vêda, one vritti : to Mallapa son of Dêvana of Gârgya-gôtra and Rig Vêda, one vritti.

Lines 68—79.

To Śirigirinâtha, son of Chadappa of Âtrîya-gôtra and Rig Vêda, are given 10 vrittis : to Râmachandra, son of Dêvaṇârya of Bhâradvâja-gôtra and Rig Vêda, 20 vrittis : to Janapârâdhiya, son of Nâgapârâdhyâ of Bhâradvâja-gôtra and Rig Vêda, 4 vrittis : the three persons named Haribhaṭṭa, son of Nrisimhârâdhiya, Lakhaṇa, son of Madhuvaṇa, Dêvaṇa, son of Chaudapa, all of Bharadvâja-gôtra and Rig Vêda get half a vritti each : to Nâgaṇa and Annadâta, sons of Singâṇi and Aubhala of Bharadvâja-gôtra and Rig Vêda, one vritti : to Chandapa, son of Mailapa of Kâśyapa-gôtra and Rig Vêda, half a vritti : to Mallapa, son of Tippaṇa of Śrivatsa-gôtra and Rig Vêda, half a vritti : to Tippaṇa, son of Mâdhava of Śrivatsa-gôtra and Rig Vêda, half vritti : Mâdaṇa, son of Basavaṇa, Maijâra, son of Gôvinda, Timmaṇa, son of Kôṭidêva, these three persons of Vasishṭha-gôtra and Rig Vêda get half vritti each.

Lines 79—84.

To Krishnabhatṭa and Singaṇa of Viśvāmitra-gôtra and Rig Vêda, sons of Râghava and Nâgaṇa, one vṛitti (each) : to Nâgaṇa of Yajur Vêda and Ātrêya-gôtra, son of Gôpaṇa, half a vṛitti : to Avvaṇa, son of Tippaṇa of Vasishṭha-gôtra and Yajur Vêda, half a vṛitti : to Sangaṇa, son of Dêvaṇa of Rig Vêda and Ātrêya-gôtra, half a vṛitti : to Paṇḍari, son of Viṣhṇu of Śukla Yajur Vêda and Gautama-gôtra and to Mallappa, son of Nôrnappa of Yajur Vêda and Vasishṭha-gôtra, half a vṛitti : to Râmachandra, Bonāṇa, Lôkaṇa and Timmaṇa of the Atri, Vasishṭha and Bharadvâja-gôtras and of the Rig and Yajur Vêdas, one vṛitti each is to be given.

Dêvarâya-mahârâya's gift

Note.

This copper plate sâsana consisting of two plates was found in the house of the village accountant of Chôlénahalli. The plates measure 11"×7"× $\frac{1}{4}$ ". There is writing on one side of the first plate and on both sides of the second plate. There is a hole on the top of both the plates. There is no seal nor ring. The letters of the record are well carved in Nandi Nâgari characters. But there are several orthographical errors. The language is Sanskrit. The record is however incomplete as it stops after reciting the names of the donees and referring to king Dêvarâya. Another plate which must have contained the boundaries of the village granted, terms of gift, imprecatory verses, signature, etc., seems to have been lost.

The grant belongs to the reign of the Vijayanagar King Dêvarâya II, son of Vijayabhûpati and Nârayanâmbikâ. The usual stanzas in praise of the Sangama dynasty of kings from Yadu and Sangama down to Dêvarâya II are given (*cp. E. C. XII, Tumkur 11*) after the invocatory verses addressed to the gods Varâha and Gaṇêśa.

The object of the record is to register the gift of an agrahâra village called Chôliśat̄tipalli (Chôlénahalli) renamed Tryambakapura situated in the Penugonda-puri kingdom, Rodda province, Tumbekallu-sthala to certain Brahmins with Kriyâśakti-guru at their head by the king Dêvarâya II.

The date of the grant is given as Š 1351 Saumya sam. Bhâdrapada śu 15 Monday with a lunar eclipse and corresponds to 12th September 1429, a Monday with a lunar eclipse and occurring in the month of Nîja Bhâdrapada.

The importance of the record lies in its containing the gôtra and sûtra of the royal preceptor Kriyâśakti, not found so far in the inscriptions and literary references to that guru. He is stated in this record to belong to Kâsyapa-gôtra and to have been a follower of the Yajur Vêda. He is also honoured in this record with the appellation *bhuvana-guru* or world-preceptor. Among the other donees are some names ending in ârâdhya (*cp. E. C. XI, Davangere 23 of 1410*).

Kriyâśakti was a famous teacher who belonged to the Suddha Śaiva sect of Śaivism, evidently the same as the Kâlâmukha sect. His name, religion and the

preference shown to the Kashmir Brahmins and Śaiva agamas by his disciple Mâdhavamantrin lead to the inference that he belonged to the Kâlâmukha sect. This had numerous votaries in the Karnâṭaka from very early times but practically disappeared after the reign of Dêvarâya II. It is believed that its followers were absorbed by the Vîraśaiva or Lingayat cult and the Smârta or Advaita sect. There are references to the guru Kriyâśakti from 1347 A.D. to 1431 A.D. in inscriptions, and hence it is surmised by some scholars that there were several gurus of this name during this period.

The absence of the gôtra and sûtra of the Kâlâmukha gurus so often met with in inscriptions should not be taken to denote that they were opposed to Vedic teaching and the Brahman social system. The Kâlâmukha gurus are always praised as being well-versed in the Vîdas and Vêdângas. A lithic record at Belgâmi, the chief centre of the Kâlâmukha sect, dated 1036 A.D., while referring to the Kâlâmukha priest Lakuśîvara-pandita gives in a verse the essence of his doctrine: Mahâdeva is god, his feet are worthy of worship by all the world. The rule enjoined in the three Vîdas for the order of castes and âśramas is dharma. (E.C. VII, Shikarpur 126; translations, P. 98).

There are several inscriptions and literary works referring to Kriyâśakti from the time of Harihara I down to the reign of Dêvarâya II.—The earliest of these inscriptions is the Hechche copper sâsana of 1347 in which he is spoken of as the guru of Mâdhava, minister of Prince Mârapa and praised as an incarnation of Siva (E.C. VIII, Sorab 375). Heddase Plates of Mârapa contain the same information and are of the same date (M.A.R. 1929, P. 168).

A stone inscription of Bukka I, dated 1368 at Muchichandi speaks of Kâsi Vilâsa Kriyâśakti as the instructor of Mâdhava (or Mâdhava-mantrin), in Pure Saivism (E.C. VII Shikarpur 281). A copper plate grant of Harihara II dated 1378 speaks of Kriyâśaktyâchârya as the *kula* guru (family preceptor) of the king (E.C. V, Channarayapatna 256). The Gadag Plates of Harihara II, dated 1379, refer to a grant made by the king at the instance of his preceptor śrimad râjaguru mahâmandalâchârya Vâñivilâsa Kriyâśakti. This is believed to be different from Kâsi Vilâsa Kriyâśakti (M.E.R. 1925, p 88). The Hosahalli Plates of Harihara II, dated 1384, describe Harihara II as having listened to the teachings of Kriyâśakti and Vidyâranya (Journal of Bombay Historical Society, Vol. I, No. 2, p. 1). A lithic record of the same reign, dated 1390 A. D. at Sankaratirtha near Muļabâgal states that Inniadi Bukka, son of Harihara II granted the village Kunmâyipalli for the services of the shrine of Vidyâśankara set up in memory of the guru Kriyâśakti who had died in the previous year (1389). This record would establish some connection between him and Vidyâśankara. Whether Vidyâśankara was merely the name of the deity set up or whether he had anything to do with the Vidyâtirtha of Sringeri who died about 1356 or with Vidyâśankara, the guru of Narahari, successor of

Mâdhavamantrin at Goa cannot be determined (*see* M.A.R. 1932, p. 106; J.B.-Br. A.S. IV, p. 108).

After this we have two copper plates of Harihara, dated 1398 and 1399 which also praise Harihara II as the worshipper of the feet of râja-râja-guru-pitâmaha Kriyâsaktidêva who was the worshipper of the feet of Svayambhu Triyambakadêva (M.A.R. 1912, P. 47). A lithic record of the same reign, dated 1403 speaks of the governor of Âraga named Viñthañña Odeyer as a swan at the lotus feet of Kriyâsakti-guru-muniñvara and registers a gift of land to Kriyâsakti-dêva-râya-vodeyar and also to the guru of the Śringêri Matt (Singêriya vodeyar) [E.C. VI Koppa 53 : also Koppa 52 and E.C. VIII, Tirthahalli 133.]

We next come to the records of the reign of Dêvarâya I. A stone inscription at the Harihara temple at Harihara speaks of Dêvarâya as having obtained his supreme knowledge by the favour of râya-râja-guru-mañdalâchârya Kriyâsakti-guru. It is dated in 1410 A.D. (E.C. XI, Davangere 23). The Dañdepalli Plates of Dêvarâya I's son Vijaya-bhûpati call Vijaya-bhûpati as a disciple of Kriyâsakti-dêśika and record a gift by that king of a village called Kriyâsakti-pura to Brahmins. (E.I. XIV, p. 80). A stone record of the reign of Dêvarâya II at Puttûru in South Canara District, dated 1431 A. D. registers a gift of lands on the occasion of the visit of the teacher Kriyâsaktidêva to the place. The Superintendent for Epigraphy, Madras who has noticed this in his Annual Report on South Indian Epigraphy for 1931 (P. 48) gives his opinion that this Kriyâsakti is evidently different from his namesake who was the spiritual preceptor of Mâdhavamantrin and also of Harihara II.

In none of the above stone or copper records are the gôtra and sûtra of Kriyâsakti given. A few references to Kriyâsakti in contemporary literature may be noticed here. Tâtparyadîpikâ, a work in Sanskrit being a commentary on a philosophical treatise called Sûtasamhitâ by Mâdhava-mantrin tells us that the author (here called Mâdhavâchârya) was a disciple of Kâśivilâsa Kriyâsakti. As stated already Mâdhavamantrin served under Prince Mârapa, Bukka I and Harihara II. Kamparâya-charitam of Gangâdêvi also speaks of Kâśivilâsa Kriyâsakti as her guru. Śrinâtha author of some Châtu verses in Telugu states in his work that the goddess Sarasvati got for him the title of Kavi Sârvabhauma before Chandrabhûsha Kriyâsakti Râya. (Sources of Vijayanagar History by S. Krishnaswami Iyengar, p. 61). In a foot note on p. 61 of the same work Dewan Bahadur Dr. S. Krishnaswami Iyengar opines that this is a distinct person from Kâśivilâsa Kriyâsakti, the preceptor of Mâdhavamantrin and Gangâdêvi, the first member of the full title being the personal designation of the occupant and the second that of the office.

MYSORE DISTRICT.

21

HEGGADADEVANKOTE TALUK.

At the village Belatūr, in the hobli of Aataraasante, on a stone lying near the Karalumāṇḍagūḍi.

Size 2'—6" × 2'.

Old Kannada language and characters.

ಹೆಗ್ಗುಡದೇವನಕೋಟಿ ತಾಲ್ಲೂಕು ಅಂತರಷಂತ ಹೋಬಳಿ ಚೆಳತೂರುಗ್ಗಾಮದ ಕರೆಲುಮಂಜಗುಡಿ ಒಳಿ ಬಿಡ್ಡ ಯಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 2 $\frac{1}{2}$ ' × 2'.

ಹಳಗನ್ನಡಕ್ಕರ.

1.	ಪ	8. . . .	ಯಕಾಸ್ತಪಗೋತ್ರ ಪಾರಯ್ಯ
2.	ಯರ	9. . . .	ಗಾಮುಣ್ಡಪದಿಕ್ರಣ್ಡಗಮಣ್ಡ
3. . . .	ಣ್ಣಪ್ರಾಧುವಿ	10. . . .	ಯಿದತ್ತಿಯನಚಿದೊ ಕೆಂಪೆ
4. . . .	ಯುತ್ತಿರೆ ಬಾಗಿಜಬು	11. . . .	ಉ ಈ ಕವಿಲೆಯ ಪಾವ್ಯಾರನ
5. . . .	ಗುಣಿಯುಂ ಪೆಣ್ಡತಿಪ (?)	12. . . .	ಬುತುಗಕೋಗಣ್ಣಿಕ್ಕಿದ
6. . . .	ಯುಬಿಟ್ಟಿದತ್ತಿಬಿತ್ತುವ	13. . . .	ಕೆಂಪೆ ಬಿಟ್ಟಿ ದತ್ತಿ
7. . . .	ಗೆ ಸುಸ್ಥಿ ಗ್ರಹಣದೊಳ್ಳೆನಿ		

Transliteration.

1. pa
2. yara
3. ḡnapa prithuvi
4. yuttire Bāgija Bu
5. guṇiyum pēñdati Pa (?)
6. yu biṭṭa datti bittuva
7. ge susthi grahaṇadol teni
8. ya Kāsyapa-gōtra Mārayya
9. gāmūṇḍa padirkanḍuga maṇnu
10. yi-dattiyā alidom kere
11. lla i kavileya pārvvaran a
12. Butuga-Konguṇi kattida
13. kere biṭṭa datti

Translation.

. While Annapa was ruling the earth, Bāgija Bu [tuga] Konguṇi and his wife Pa made the gift of *bittuvāṭa*. Be it well. On the occasion of

eclipse, Gāmuṇḍa granted 10 kāṇḍugas of land to Mārayya of Teni . . . ya Kāśyapagōtra. He who destroys this gift will incur the sin of destroying? tanks, red cow, and Brahmans. The grant made for the tank built by Bûtuga Konguṇi.

Note.

This inscription is fragmentary as the inscription stone is broken on both the sides and a number of letters are lost both at the beginning and end of lines 1—11.

A king is first referred to as ruling the earth. Only the letters nñapa at the end are now left. The name may stand for Aññapa. There is a Nolamba king Aññapa who ruled from 931 to 940 over parts of Tumkur and Chitaldrug Districts. Whether his rule extended over parts of Mysore District cannot be determined definitely. But the exercise of some authority in the Ganga kingdom by the Nolambas is indicated in some inscriptions (*see* M.A.R. 1939, p. 177; E.C. III, Mandya 13 of 895). No date is given in the record but the characters appear to belong to the 10th century A.D.

The main object of the inscription is to record the construction of a tank by Bûtuga Konguṇi and a grant made for the same. This Bûtuga was probably the same as the Ganga king who slew the Chōla king Rājāditya at Takkōlam (E.C. III, Mandya 41) about 949 A.D. At the time of the grant he might have been a prince. The present record gives the title Bāgija to him. It is not clear what it means. His wife is also stated to have joined with him in making a grant of *bittuvatṭa* for the tank built by him. But her name is lost in the inscription except the initial Pa. The record next refers the grant of 10 kāṇḍugas of land to Mārayya of Kāśyapagōtra by some gāmuṇḍa. Probably the donee of this grant Mārayya received confirmation of the grant of *bittuvatṭa* for the tank from Bûtuga and his wife. An imprecation is contained against the violators of the grant. The word *bittuvatṭa* seems to indicate either a portion of the produce of the lands below a tank or some wet lands below a tank granted to the person who built the tank or repaired it.

Regarding the wife of Bûtuga Konguṇi, we have only the initial letter Pa for her name. Even this letter is not very clear. So far we have come across the names of two wives of his, Rēvakānimmaṇdi, the Rāshṭrakūṭa princess, and Chikkabbe referred to in a record at Ālahaṇḍi (E. C. VII, Shimoga Taluk, 96 and E. I., IV, 350).

Very close to the inscription stone is a ruined old tank and it is probable that this was the tank referred to in the lithic record.

At the village Ningahalli in the same hobli, on the 1st vīragal near the forest settlement.

Size 5'—6"×4'—0".

Kannada language and characters.

ಹೆಗ್ಗಿ ಡೆವನಕೋಟಿ ತಾಲ್ಲೂಕು ಕಂಡಲಕೆ ಹೊಬಳಿ ಬೇಜರಾಕ್ ಸಿಂಗಹಳ್ಳಿ ಶಾರಕುಪ್ಪೆ ಹತ್ತಿ ರಯಿರುವ ಗನೆಯ ವೀರಗಳು.

ಪ್ರಮಾಣ $5\frac{1}{2}' \times 4'$.

1. ಸ್ವತ್ಸ್ತ್ರೀ	9. ಯಧಷ್ಟಿರಕು
2. ಮತುಪ್ರ	10. ಲದ ವೀರ
3. ಭವಸಂವ	11. ನ ಕಾದಿ
4. ತ್ವರದ	12. ನಾನಮಂ
5. ಕಾತಿಕ ಒ	13. ಕಂಬ್ಬ ನು
6. ಇನೆಂವ	14. ರ ಲೋ
7. ನ ಬಡಿ	15. ಕಕ್ಕನಂದಂ
8. ಐಳಿವಾಡಿ	

Note.

This records the prowess of a warrior named Vira of *Adhutarakula* (lit. family of the brave) who fought with the sword and died after capturing a stronghold.

The date of the event is given as the 9th lunar day of the dark half of Kārtika in the year Prabhava.

No king is named nor is the record dated in any era. The characters seem to belong to the 11th century A.D.

23

On a second vīragal at the same place.

Size $5' > 4'$

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ II ಗನೆಯ ವೀರಗಳು.

1. ಸ್ವತ್ಸ್ತ್ರೀಮತು ಸಕರಿಷ ಇಂ	8. ಚೋಳ
2. ತೊಂಬನೂಜ ತೊಂಭತ್ತ ರಡನೆ ಪಷಣಂ	9. ದೇವ
ಶ್ರೀ ಕರಷ್ಟ್ಯಾ	10. ಗ್ರಾಯಾ
3. ಗಂನೆ ಬೀರಬಯನಾಡಹರಿವಿನಲು ಕಾದಿ	11. ಇಂ . . .
ಕಳ್ಳರಟ್ಟಿ	12. ಯಾಂ . . .
4. ಬೀರಪದಕೆನೆಂದರು	13. ಪಢ
5. ವೀ	14. ಪರಿಷ
6. ರರಾ	15. ಸ್ವತ್ಸ್ತ್ರೀಮಂಗಳ
7. ಜೇನ್ಸ್	16. . . ಮಂಗಂ ಬಜಿದ ಕಲು

Note.

Some letters are lost in lines 11, 12 and 16 of the record. This record belongs to the reign of the Chōla king Vira Rājendra Chōla and mentions the death of a

warrior named Bîra while fighting the battle of Bayanâd against thieves. His son is said to have got the *vîragal* inscription engraved.

The date is given as Ś 992 Śrī Kara Pushya 10 and the regnal year of Vīra Rājēndra Chōla is also given but it cannot be clearly made out owing to lacunæ. Ś 992 is equivalent to 1069 or 1070 A.D. which would be the 6th or 7th regnal year of Vīra Rājēndra (*see* E. C. X, Chintāmaṇi 161) and corresponds to the cyclic year Śaunya or Śādhāraṇa and not Khara. The nearest Khara corresponds to A.D. 1051 which would fall in the 34th or 35th regnal year of Rājēndra Chōla. There is some confusion in the date. Perhaps the word Śrīkara in line 2 might simply mean auspicious and not indicate the name of the cyclic year.

24

At the village Bichanahalli in the hobli of Antarasante, on a stone near the Mâri shrine.

Size 5'×4'

Kannada language and characters.

ಹೆಗ್ಗಿಡೆವನಕ್ಕೋಚೆ ತಾಪ್ತಿಕು ಅಂತರನೆಂತೆ ಹೋಬಳಿ ಬೀಚೆನಹಳ್ಳಿ ಮಾರಿಗುಡಿ ಹತ್ತಿರಯಿರುವ ಕಲ್ಲು
ಪ.ಮಾಣ ೫'×೪'

17. ರಂಪರೆಯಾಗಿ ಅಳಂದ್ರಾಕ್ಷಸ್ತಾಯಿಗಳಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ಸುಖದಿಂ ಅನುಭವಿಸಿ ಬಹಿರಿಯೆಂದು ಕೊಟ್ಟ ಶಿಲಾಶಾಸನ
18. . . ಮೇಯೋಳಿಗುಳ್ಳ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಠಾಣ ಅಕ್ಷೇಣಿ ಆಗಾಮಿ ಸಿಧ ನಾಧ್ಯಂಗಳಿಂಬ ಅಕ್ಷಭೋಗತೇಜ ನಾಧ್ಯಂಗಳನು
19. ಆಗುಮಾಡಿ ಅನುಭವಿಸಿಕೊಂಡು ಸುಖದಿಂ ಬಹಿರಿಯೆಂದು ಕೊಟ್ಟ ಹೊಳೆಬೀಜ
20. ನಹಲಿಗೆ ಪ್ರತಿನಾಮಧೇಯವಾದ ದೇವರಾಜಪುರಚೆಂಬ ಅಗ್ರಹಾರದ ಶಿಲಾಶಾಸನ ಸ್ವದತ್ತಾಂ ಪರ ದತ್ತಾಂ ವಾ ಯೋ
21. ಹರೇತಿ ವಸುಂಥರಾ ಷಟ್ಪಿರ್ವಿಷ್ರ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತ ಕ್ರಮಿ ದಾನಪಾಲನಯೋ ಮರ್ಧ್ಯ ದಾನಾಭ್ರೀಯೋ
22. ನೃಪಾಲನಂ ದಾನಸ್ವರ್ಗಮವಾಬ್ರ್ಹೋತಿ ಪಾಲನಾದಚ್ಯುತಂಪದಂ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Note.

This records the gift of the village Bîchanâhalî situated in Sôgalavâqipurasthala in Hurada-sîme with certain hamlets forming them into an agrahâra named Dêvarâjapura made by the king of Mysore, Dêvarâja Vodeyar, son of Dêvarâja Vodeyar and grandson of Châmarâja Vodeyar. The agrahâra was granted free from all taxes and with all the rights of possession to certain Brahmins not named who are said to have been proficient in all branches of learning. The king Dêvarâja Vodeyar is stated to have been seated on the throne of Srîrangapatnâ (Seringapatam). The usual imprecations occur at the end of the grant.

No date is given. The donor Dêvarâja Vodeyar was the king of Mysore from 1659 to 1672.

25

On a vîragal in the forest block of the deserted village Lakshminâpura in the hobli of Kandalike.

Size 5' x 1'

Kannada language and characters.

ಜೆಗ್ಗಿದೇವನಕ್ಕೆಇಂತ ತಾಳ್ಳುಕು ಕಂಡೆಂಕಹ್ಯೇಡಿ ಡೇಡರಾಕ್ ಲಕ್ಷ್ಮಿಜಾರ್ವಾದ ಚ್ಯಾಕಿವ್ಹರುವ ಏರಗಳ್ಳು.

ತ್ರಾಮಾಣ 5' x 1'

- | | |
|--------------------------|----------------------------------|
| 1. ಪ್ರಾವ್ಯಾಂದೇಶಮುಂ | 9. ಸದಬಹುಳತ್ತುಯೋದಸಿ |
| 2. ಗಂಗೆಯುಂ ಕಡಾರಮು | 10. ಬ್ರಹ್ಮಕ್ಕಿಷಾರದಸ್ಸು |
| 3. ಗೊಣ್ಣುಕ್ಕೆಂಪ್ಯುರಕ್ಕೇನ | 11. ಬಾಳಿಗಡೀಮುಖ್ಯಸಮಗ್ರ |
| 4. ರಿಪರಮರಾನ ಶ್ರೀ | 12. ತಟ್ಟಲ ವಟಗಾವುಣ್ಣನಮಾವ |
| 5. ರಾಜೇನ್ನಿರ್ಚೊಂಡದೇವರು | 13. ನಾನ್ತ ಯ್ಯಾ ಕೊಟಗಮ್ಮನ್ನುತುಱು |
| 6. ಯಾಣ್ಣ ನಂದಾವುದು ಸಕ | 14. ಪಕ್ಕಾಣ್ಣ ಹ್ಯೇವಾಗದಟ್ಟ ಬಿನ್ನಾಂ |
| 7. ವರಿಪ ಇಜಿನೆಯಕ್ಕೆ | 15. ಓ ತುಱುವಮಂಗಿಷ್ಟಿಸುರ |
| 8. ಮೋದಸಂವತ್ಸರದ ಚ್ಯಾತ್ರವಾ | 16. ರಗತಿಗನಸ್ಸು |

Transliteration.

1. Pûrvva-dêsamum
2. Gamgeyum Kadâramu
3. gom̄da Koppara Kêsa-
4. ri-paramar âna śrî
5. Râjêndra-chôla-dêvaru
6. yâñdu 19 dâvudu Saka
7. varsha 953 neya Pra-
8. môda-samvatsarada Chaitra-mâ-
9. sada bahula trayôdasi
10. Brihaspati-vâradandu
11. Bâñiga Bimayya maga
12. Taṭṭala Échagâvunḍana mâva
13. Sântayya Koṭagam bandu tûru-
14. va konḍu pôpâgadatta Binnâm-
15. di tûruva magulchi sura-
16. ra gatige sanda

Translation.

During the 19th regnal year of Śri Râjêndrachôladêvar, Koparakêsariparamar, the conqueror of Pûrvvadêśa (Eastern country), Gange and Kadâra,—on Thursday, 13th lunar day of the dark half of the month Chaitra, in the year Pramôda, the Śaka year 953—when Sântayya Koṭaga, uncle of Taṭṭala Échagâvunḍa, son of Bâñiga Bimayya, came and seized the cows, the brave Binnândi recovered the cows and attained the region of the gods.

Note.

This is one of the usual vîragal records describing the exploits of a hero named Binnândi in recovering the cattle of the village from the attacks of enemies. It belongs to the reign of the Chôla king Râjêndrachôla I (1012-1044 A. D.) and is issued in the 19th year of his reign in Ś 953 Pramôda Chaitra ba 13 Thursday, corresponding to 2nd April 1050 A.D. Its importance lies in its giving both the regnal and Śaka years of Râjêndra Chôla I and helping in the determination of the year of his accession like a few other inscriptions published already.

NANJANGUD TALUK.

At the village Bankahalli in the hobli of Hulahalli, on a stone set up in the field of the patel Ketegauda.

Kannada language and characters.

ನಂಜನಗ್ಗುಡು ತಾಲ್ಲೂಕು ಹಳ್ಳಿಕೋಂಬಳಿ ಬಂಕಪ್ಪಳಿ ಗ್ರಾಮದ ಪಟ್ಟಂ ಕೇತೆ ಗೌಡನ ಹೂಲದ್ವೀ ನಷ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ ५' × ३ $\frac{3}{4}$ '.

1. ಸ್ವಸ್ತಿ ಶಿ ಜಯಾಯುರಾರೋಗ್ಯೇ ಶೈಯಾರ್ಥಿವಿದ್ಧಿರಸ್ತ ಸರಪರುಪ
2. ಇಗಳ ಸಂದ ಸಂದನ ಸಂಪತ್ತಿರದ ಚ್ಯಾತ್ರನು ಇಜಬ್ರಿ ಶ್ರೀಮತ್ತುತಾಪ
3. ಜಕ್ಕಪತ್ತಿ ಹೋಯಿಸಲಿರೀರ ಬ್ಲಾಳದೇವರಸ್ತರು ಹೋರಣಮಂದ್ರದ ರಾಜಧಾನಿಯ
4. ನೆಲೀವೀದಿನಲು ಪ್ರಿಧೀರಾಜ್ಞಂಗೆಯ್ಯಾತ್ತಿರಲು ಕುವಾರನಾಡಕಾ
5. ಈ ನಾಡಲು ಏರಿಯಸಿರಿಗ ನೆರ್ಯಾದ ಹೊಕ್ಕು ನಾಡ ನಾಷ್ಟಿಭಂಗವುಗಳು ಏ
6. ರ ಬ್ಯಾರೆಯ ನಾಯ್ಯನ ಅಗ್ರತಸ್ವಾಭವ ಮಂಟಣಾಯ್ಯ ಮತ್ತುಂ
7. ಬ್ಯಾಚೆಯನಾಯ್ಯನ ಸುಪುತ್ರರೂ ಮಾರ್
8. ಬ್ಯಾಚೆಯನಾಯ್ಯನು ತತ್ವತ್ತ ಬ್ಯಾಚೆಯನಾಯ್ಯ
9. ನುಸುಬಿದಿಂ ರಾಜ್ಞಂಗೆಯ್ಯಾತ್ತಿರಲು ತತ್ತಾದಾ ರಾಂದಕರಪ್ಪ
10. ಲಾನ್ಯಾಯಗಗನಮಾತ್ರಂದ ನೆಸಿಸಿದ ಪೀರಯುಗಾಡನ ಸುಷ್ಪತ್ರಕುಲದಿಕರು ಬಿಂಬ
11. ಕೃಗೌಡ ಮಲಣ ಗವುಡ ಸಂಬುವ ಗವುಡ ಕೇತ ಗವುಡ ಬೀಜ ಗಾಂಧಿ ಯಿಂತೀ
12. ಅಯ್ಯರು ಆ ಬಂಕಹಳಿಯನು ವೊಡಿ ಸುಖದಿವಿರುತ್ತರಲು ತಮಗ್ರಾಮದ
13. ಲು ಕನ್ನೆಗೆಱೆಯ ಕಟ್ಟಿಸಿ ದೇವಾಲಯವನೆತ್ತಿನಿ . . . ದೇರಿಗೆ ಕ
14. ಲಗಾಳವ ನಡ್ಡಿ ದೇವರ ಸಿವೆದ್ವಾತ್ತರ್ ಮಂಜನು ಧಾರಾವೈರಂ ಮಾಡಿಯಾಚಂ
15. ದ್ವಾಕ್ಷರ್ ತಾರಂಬರಂ ಸಲುವಾತಾಗಿ ಬಿಷ್ಟರು ಮಂಗಳ ಮಾ
16. ಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
17. ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋ ಹರೇತಿ ವಸುಂಧರಾ ಸಷ್ಟಿ ವರ್ಷ ಸೆಕಹಾಳ್ ಏಪ್ಪಾಯಾಂ
18. ಜಾಯತೆ ಕ್ರಮಿ ||

Note.

This record belongs to the reign of the Hoysala king Ballal III and describes the creation of a village called Bankihalli by five gaudas named Binnirikkagauda, Malanagauda, Sambuvagauda, Ketaugauda and Bichagauda, sons of Virayagauda. They are also stated to have constructed a tank and a temple at the village, set up a stone oilmill for the service of the temple and granted some land for food-offerings to the god enshrined in the temple. The gaudas are said to be subordinates of the näl-prabhu-gaudus of the rich Hukkunadu district in Kurnool belonging to Kumāranādu. The names of the näl-prabhu-gaudus are given as Mañchananāyaka, eldest son of Vira Baireyanāyaka, Māranāyaka, son of Baichayanāyaka, and Baichevanāyaka, son of The usual imprecatory verse occurs at the end of the grant and also a sentence with the meaning "may there be increase in prosperity, long life, good health and wealth is found at the commencement of the record."

The record is dated Ś 1214 Nandana sam. Chai su 15 Brihavāra and corresponds to 3rd April 1292 A.D.

At the village Amukahalli in the same hobli of Hullahalli, on a broken stone lying in a field behind the Mâri temple.

Size 1'-6" × 1'-3".

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಹುಲ್ಲಹಳ್ಳಿ ಹೋಬಳಿ ಬೇಡರಾಕ್ ಅಮುಕಹಳ್ಳಿ ಮಾರಿ ಗುಡಿಗೆ ಹಂದೆ 50 ಗಜ
ದೂರದಲ್ಲಿ ಹೊಲದಲ್ಲಿ ಬಿಡ್ಡಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಮಾಣ $1\frac{1}{2}' \times 1\frac{1}{4}'$.

1. ಮಹ
2. ಹೆ | ತ್ರೈಲೋಕ್ಯೇವಿಷಯಾರಂ
3. . . . ಯಾಧ್ಯದಯ ಶಾಲಿವಾಹನ ಸಕವರು
4. ರುಷ ಸಂದ ವಿಸ್ವಾವನಸುನಂವತ್ಸರ
5. . . . ಧಿರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಶ್ರೀ
6. . . . ಜ್ಯಂಗೇಯ್ಯಲ್ಲಿ ಮೈಸೂ ಸಿಂಹಾಷ್ಟು . . .
7. . . . ತಾಪ ಶ್ರೀ ಸೂರ್ಯ
8. . . . ರಾಜ್ಯಂಗ್ಸೇವಲ್ಲಿ ಕ
9. ಭಾಗದ
10. ಮತಿ

Note.

This record is full of lacunæ as a portion of the inscription slab is broken on both sides and the pieces on each side are lost leaving only the middle portion of the slab intact. It seems to refer to some king as the overlord with the titles, râjâdhirâja and râja-paramêśvara and some subordinate of his is spoken of as the ruler of the throne of Mysore. It is probable that the first king referred to is a king of Vijayanagar. The letters tâpa śrî-sûryya in line 7 may mean that the Mysore king referred to was a sun in brightness. But nothing can be definitely stated about the meaning.

As regards the date, only the cyclic year Viśvâvasu is named and the figure indicating the number of years lapsed in the Śâlivâhana era is lost. The characters seem to belong to the 17th century and it is possible that Viśvâvasu might stand for 1665 A.D. when Dêvarâja Vađeyar was king of Mysore. The previous cyclic year Viśvâvasu coincided with 1605 A.D. At this date the Mysore kings had not yet obtained the throne at Seringapatam and are not spoken of in contemporary inscriptions as seated on a throne. In the later years Viśvâvasu, occurring in 1725 A.D. and 1785 A.D. the Mysore kings are not spoken of as subordinates since the Vijayanagar empire had disappeared by that time.

SERINGAPATAM TALUK.

28

Chikkabbelballi copper plate grant of Krishnaraya dated S 1459 found in the Taluk Treasury at Seringapatam, Seringapatam Taluk. [Plate XXIV].

3 plates : 10"×7": Nâgari characters : Sanskrit language : Boar Seal.

ಶ್ರೀರಂಗಪಟ್ಟಣದ ಖಚಾನೆಯಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ.

ಃ ಹಳಗೆಗಳು : 10"×7": ನಾಗರಾಕ್ಷರ : ನಂಸ್ತುತಭಾಷೆ : ವರಾಹಮುದ್ರೆ.

I B—

1. ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ | ನಮಃಸ್ತಂಗತಿರಶ್ವಂಬಿಂದ್ರಜಾಮಃ
2. ರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮಾಲಸ್ತಂಭಾಯತಂಭವೆ | ಹತೇಲ್ರೇ
3. ಲಾವರಾಹಶ್ಯಾದಂಘಾತ್ರಾದಂಡಸಪಾತುವಃ | ಕೇಮಾದಿಕಲಶಾಯತ್ರಧಾ
4. ಶ್ರೀಜಥತ್ರುತ್ಯಿಯಂದಧಾ | ಕಲಾಜಾಯಾಸ್ತು ತದಾಧಮಪ್ರತ್ಯಾಹತಿಮಿರಾ
5. ಪಹಂ ಯದ್ಗಜೋಽಪ್ಯಗಜೋಽದ್ಭೂ ತಂ ಹರಿಣಾಪಿಂದ್ರಜಾಃ | ಅಸ್ತಿಷ್ಠೇ
6. ರಮಯಾದೈಽಪ್ಯಮರ್ಧವಾನಾಂನ್ಯಹಾಂಬಾಃ | ನವನೀತಮಿವೋಽದ್ಭೂ ತಮ
7. ಪನೀತತಮೋಮಹಃ | ತನಾಃಸೀತ್ತನಯಸ್ತಫೇಣಿರತ್ವಲ್ಯೇರಸ್ವ
8. ಧನಾವಾಬುರ್ದಃ ಪ್ರಾಣೈರಸ್ಯಪರುರ(ವ)ವಾಭುಜಬರ್ತ್ವರಾಯುದ್ವಿಷಿಷಾಂ
9. ನಿಷ್ಪತ್ತಃ | ತಶ್ಯಾಯುನರಹುಂಭೋಽಪ್ಯ ತಸ್ಯ ಪರಂಭೋಯಾದ್ಭೇ ಯಯಾತಿಷ್ಠಿ
10. ತೂ ಖಾತಃಸ್ತಸ್ಯತು ತುವರ್ನಮವಸುನಿಭ ಶ್ರೀದೇವಯಾಸೀಷತೆ | ತದ್ವಂ
11. ಶೇ ದೇವಕೀಜಾನಿದಿರ್ದಿಪೇತಿಂಬ್ಯಾಭಾಪತಃ | ಯಶಸ್ವಿತುಲುಪೇಂದ್ರೇ
12. ಪುಯದೋ [ಃ] ಕೃಷ್ಣಾಖವಾನ್ವಯೆ | ತತೋಭೂದ್ಬ್ರಹ್ಮಕೃಮಾಜಾನಿರೀತ್ಯರಷ್ಟಿತ
13. ಪಾಲಕಃ | ಅತಾನಮಗುಣಭೂಂತಂ ಮಾಳಿರತ್ವಂಮಂಭುಜಾಂ | ಸರ
14. ನಾದುದಭೂತಸ್ಯಾನ್ಯರಸಾವನಿಪಾಲಕಃ | ದೇವಕೀನಂದನಾತ್ಮಪೋ
15. ದೇವಕೀ ನಂದನಾದಿವ | ಕಾವೇರಿಮಾತುಬಧ್ಯಾಬಹಳಿಗಲಜಲತರಾಂ
16. ಯೋವಿಲಂಭ್ಯಾವ ಶತ್ರುಂ ಜೀವಗ್ರಾಹಂ ಗೃಹಿತಾಂಸಮಿತಭುಜಬಲಾ
17. ತ್ತಂಷ್ಟರಾಜ್ಯಂತದೀಯಂ | ಕೃತ್ಯಾಶ್ರೀರಂಗಪೂರ್ವಂ ತದಿನಿಜವಶೇ
18. ಪಟ್ಟಣಾಯೋಬಿಭಾಶೇ ಕೀರ್ತಿಸ್ತಂಭಂ ಸಿವಾಯತ್ತಭುವನಭವನಸೂ
19. ಯಮಾನಾಪದಾನ[ಃ] | ಚೇರಂ ಜೋಽಂಪಂಡಂತಮಿಂದುರಾವಲ್ಲಭಂ
20. ಮಾನಭಾಪಂವೀಯೋರ್ವಾದಾಗ್ರಂತುರುಷ್ಯಂ ಗಜಪತಿಸ್ತಪತಿಂಚಾಷಿಜಿತ್ವಾತ
21. ದನ್ಯಾನಾ | ಆಗಂಗಾತೀರಲಂಕಾಪ್ರಥಮಜರಮಭಾಭ್ಯತ್ತಿಂತನಿತಾಂತಂ
22. ಖ್ಯಾತಕ್ಷೋಽಜೀಪತೀನಾಂ ಸ್ರಜಮಿವಶಿರನಾಂ ಶಾಸನಂ ಯೋಽಪ್ಯತಾನೀತ್ತಾ |
23. ವಿವಿಧಸುಕೃತೋದ್ಭಾಮೇರಾಮೇಶ್ವರಪ್ರಮುಖೇಮುಖುಮುರ್ದಿತಹ್ಯದಯನಾಃ
24. ನೇನಾಥನೇವ್ಯಧತ್ಯಯಥಾಪಿಧಿಃ | ಬುಧಪರಿಪ್ಯತೋನಾನಾನಾದಾನಾಸಿಯೋಭು
25. ವಿಷೋಡತತ್ತಿಭುವನಜನೋದೀರ್ಥಂ ಸ್ಥಿರತಂ ಯಂತಃಪುನರುಕ್ತಯನ್ನಾ |
26. ಪ್ರಾಣಿನಾಗಲಾದೇಽಪ್ಯಾಃಕೋಶಲಾಂಶ್ರೀತಮಿತ್ರಯೋರ್ | ದೇವಷ್ಟೇರವನ್ನ
27. ಶಿಂಕೇಂದ್ರತಸ್ಯಾತ್ವಂಕಿರಧಾದಿವ | ವೀರಾಷಿವರ್ಯಾನೌರಾಮಲಕ್ಷ್ಯಾಜಾ

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28. వివనదనాజూతా ఏరపుసింహేంద్రకృష్ణ రాయమహిపతీ | ఏరప్రతీ

29. నారసింహస్యః న విజయనగరేరత్తసింహసనస్థఃకేత్తాత్మున్నిత్యౌని

30. రశ్మేన్నాగనభనమఖానష్టవన్నామఖాన్నాన్ | ఆపైతోరాసుమో

31. తోరవసినురనుతః స్మృతచూడోదయాద్వీరాపాఖ్యాత్యచలంతాదబి

32. లక్షదయమావష్యమ్ రాజ్యంతశాన | నానాదానాన్యకాపీంత్యునకశ

33. దనియుః శ్రీఏవిరూపాక్షదేవస్థానే శ్రీకాలహస్తీతీతురఫినగరే

34. చెంకకూదాళుచకాచ్ఛం | శ్రీత్యోతోణశ్శురేమహతికరికరేఖోబి

35. లేంసంగమేజి | శ్రీరంగేకుంభఫోణే కఠతమసిమహానందింధేధ్యో

36. నివృత్తీతిః | గోకణ్ణేరామసేత్తా జగతితదితరేస్పుశేషేమపుం

37. జ్ఞానానేప్రాలబ్దనానాపిధిభలమహాదానవారిప్రవాక్షేః

38. యస్మైదంజత్తు రంగప్రకరమిరరజతుష్టదంబోధిచుగ్గః క్షాత్రభృ

39. త్వశ్చట్టదోదత్తరసులితధరోత్సంతాకుంతితాభూతా | బ్రహ్మాండం

40. విశ్వికేస్తంఘముదితమహాభూతకం రత్నధేనుం | సప్తాంబోధింజ

41. కల్పక్షతిరుహలతికే కాజనీం కామధేనుం | స్వణక్షాయేలీ

42. కిరంజ్ఞాత్మారథమాపితులాపూరుషంగేణిసహశ్రం హేమాక్షం హేమగ

43. భ్యం కనకరిరథం పంజలాంగల్పుతానిఎతో | ప్రాజ్యంప్రతాస్య

44. నివ్యాప్తుం రాజ్యం ద్వామివతాసితుం | తస్మిన్నగుణేనవిప్రాతేక్ష

45. తేరించేందివంగతే | తతోష్టవాయుమ్ వీయుమ్ శ్రీకృష్ణరాయమహిప

46. తిః | బిభత్తిమణిశేయూర్[ని] విషశేకాంమహింబుజే | కీత్యుయస్య

47. సమంతతః ప్రత్యతయావిశ్వంరుష్టేక్షం ప్రజేవిత్యసంక్షిప్తరాపు

48. రారిరభవదార్థిక్షణః ప్రాయితః పద్మాస్థోమిచెతురుమిణిజని

49. జతువస్తక్షోభవత్తుద్యభూ కాలీ బడ్మమధాద్యమాజ కమలం వీ

50. ణాంజవాణోకరే | తత్సూణాం పానమేతే దదత ఇతి రుపూ కింను సప్తాం

51. బురాసీ నానాపేనాతురంగి త్రుటితవసుమతిః థాలికాపాలికా

52. భిః | సంమోధ్యైస్యై స్వేతరమేతప్రతినిధిజలధిత్రేణికా యో విధత్తే

53. బ్రంక్షాండస్పుణ్ణమేరుప్రముఖ సిజమహాదానతోయైయైరమేయైః | మద్ద

54. తాతుమధ్యానాధారః శ్రీయమిహ సుచిరం భుజతామిత్యపేతే ప్రాయ

55. ప్రతిశ్శుకహితోన్నమనరథగతేరాలయం దేవతాం తత్త్విగ్నేషై

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56. ತ್ರುವ್ಯಾತ್ಮ್ಯಾಯಿರಬಿರುದಪದ್ಯೇರಕಿತಾನ್ತತ್ವ ತತ್ತ್ವಸ್ತಂಭಾಂಜಾತ ಪ್ರ
 57. ಅಪ್ಯಾಂಸ್ವತನುತಂಭುವಿಯೋಭಾಭ್ಯಾದಭ್ರಂಕಷಾಗಾತ್ರಾನ್ | ಕಾಚೀ ಶ್ರೀಶೈ
 58. ಉಶೋಣಾಚಲಕನಕಸಭಾ ವೆಂಕಟಾದ್ರಿಪ್ರಮಖೇಷ್ವಾ ವತ್ಯಾಂವತ್ಯ್ಯಾ
 59. ಶಮೇಷ್ವತನುತವಿಧಿವದ್ವಾಯಸೇಶ್ರೀಯಸೇಯ | ದೇವಸ್ಥಾನೇಷು ತೀಥೇ
 60. ಷ್ವಾಸಿಕನಕತುಲಾಪೂರುಷಾದೀನಿನಾನಾದಾನಾನ್ಯೇಷ್ವಾಪದಾನ್ಯೇರ
 61. ಹಿನಮಮಿಲ್ಲೇರಾಗಮೋಕ್ತಾನಿತಾನಿ | ತೋಷೇಷ್ವತಪ್ರತಿಪಾಧಿವ

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ଶ୍ରୀରାମ

62. ದಂಡಃ ಶೇಷಭುಜಕ್ಕಿತರಕ್ಷಣಶಾಡಃ ಭಾಷೆಗೆ ತಪ್ಪವ ರಾಯರ ಗಂಡಃ ।
63. ಸೈತ್ಯೋಪ[ಕೃ]ದಧಿರಮುಯೋರಣಚಂಡಃ । ರಾಜಾಧಿರಾಜ ಇತ್ಯಾಕ್ಷಮ್ಯೋರಾಜ
64. ಪರಮೇಶ್ವರಃ । ಮೂಲರಾಯರ ಗಾಂಡಾ ಕ್ಷಪರರಾಯ ಭಯಂಕರಃ । ಶಂದೂರಾ
65. ಯಸುರತ್ತಾಳೋರುಪ್ಷ್ವತಾದ್ವರಲ ಮಾದ್ವರನಃ ವೀರಪ್ರತಂಪ ಇತಾದಿಂದಿರಃ
66. ದೈರುಃತ್ಯೇಯುತಃ । ಅರೋಕಯ ಮಾರಾರಾಯ ಜಯಾಂತೀವಾದಿಭಿಃ । ಅಂ
67. ಗವಂಗ ಕಲಿಂಗಾಂತ್ರಿರಾಷಫಃ ನೇವೃತೇತಯಃ । ಸುತ್ತೆಪದಾಯುಃಃಪುಧಿಂ
68. ಭಿಃಸವಿಜಯನಗರೇ ರತ್ನಾಶಿಂಹಾನನನ್ತಃ | ಕೃಷ್ಣಪಾಲಾಂನಾ ಕೃಷ್ಣರಾ
69. ಯಂಕ್ಕಿತಿಪತಿರಧರೀಕೃತ್ಯೇ ನೀತಾಂತ್ರಾನ್ಯಾಗಾದಿನ್ಯಾ । ಅಧಾರಾಂತ್ರೇರಘಾ
70. ಸ್ತೋಕ್ಕಿಧರಂಖಕಾದಾಷಕ್ಷೇವಾಷೋತಾಷಾಂತೇತೋರಫಿರ್ ಸಾಪ್ತಾ
71. ಯಮಿಹ ಸಂಘೀಂಕೃತ್ಯೇತ್ಯಾಂಜಿನಮಿಂಂಧಃ । ಶಾಲಿವಾಪರಾಂತ್ರೇ
72. ತೇಶಕಾಂತ್ರೇತಪತ್ತಃತತ್ತ್ವಃ । ಅಷ್ಟಾತ್ರಿಂತಪದಾಯುಕ್ತಿಸಂಪಾತ್ರೇದತ
73. ಭಿತ್ಯಾತ್ | ಧಾತುನಂಬಣಿರೇ ಮಾಸಿ ವಾಗಾಂಶೀಷೇತ್ಯಾಂಧಿಂ ದಿನೆ । ಶ್ರಾವ
74. ಕ್ಷೇತ್ರಾಂಲಗ್ಸೇ ಗೋದ್ವಾದತ್ಯಾಂ ಮಾತಾತಿಥಾ । ತಂಗಭಾದ್ರಾಷಾತ್ರಾಂತ್ರೇ
75. ಮರ್ಕಾಂತೋಪತೋಽಧಿತೇ । ಶ್ರೀವಿರಾಪಾಕ್ಷಯೇವಸ್ತುತ್ತಾಂಧಾ ಮಂತ್ರಿದಾ
76. ಯಿನಿ । ಪಚಾದ್ವರ್ತಾನಾಂಬಾಂಧಿಃ ಪಾರದ್ವತ್ತನೇಗ್ರಾಂತಾಲಂಕ್ರೇ । ಯತಿಸ
77. ಕೃತಿನೇ ತಪ್ಯವಾದಿನೇ ಯಮಾತ್ಯನೇ । ಪ್ರಿಯಾಂತ್ರೇದಾ ಶಾಷ್ಟಿಯಾದ
78. ಮಾರ್ವವರ್ಮಾಂಥಾಂವೇದಿನೆ । ನಿಷ್ಣೇತಿಸಿಗಮಾಧಾಯ ವಾತ್ಯಾರಶೀಥಾಂಜಃ ಧೀಮಂತ ।
79. ನಾಗಮಂಗಲರಾಜ್ಯಾಂಧಂ ಸರ್ವಸನ್ಯಾಸಮಸ್ವಿತಂ । ಗುತ್ತೇತಾಂಧಾಧಾದಾ
80. ಗ್ರಾಮಾತ್ ಪರಿವರ್ತನ್ಯಾಂ ದಿವಿನಂಸ್ತಿತಂ । ಹಲ್ಲಾಗೆರ್ವೇತಿಪಮಾತ್ರಾತ್ರಾಗ್ರಾಮಾ
81. ದೃಷ್ಟಿಂತಃ ಸ್ಥಿತಂ । ಬಳ್ಳಿಕರ್ತೇತಿವಿಭಾತಾತ್ ಗ್ರಾಮಾತ್ಪಾತ್ಪಿತಂಕ

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82. ರೆಕ್ಕೋಂಸ್ಯಾತಿಪ್ಯಾತಾತ್ ಗ್ರಾಮಾದಾತ್ತಾರತಃ ಸ್ಥಿತಂ । ಪಾಯಪ್ರಪಂಚಸಾಮಾಂಜಿಂಪರಾಗ ರನಾಮಿನಾ । ಆನೆಸಾನಲ್ಲಿ ನಾವಾಂಜಾಂಗಾಂತ್ರಾಂಪಾತ್ಪಿತಂ । ಉತ್ತಾಂಧಿಂ
83. ಶ್ರಿನಾಮಾನಂಗಾಂಪಂಪಗಂಜ್ಯಾಯುಂತಂ । ಹೆನ್ನಪ್ರಾಂಜಿಂಜಾರಾಪ್ರಾಂತಂ ಪ್ರಾಂತಂ ತಿಂಪಾಸ
84. ಮುದ್ರತಃ । ಬೆಳ್ಳಾಂಭಾಂಪ್ರಾಯಾತ್ ಗ್ರಾಮಾದ್ವಾಂತಿಂತಾಂತಿತಂ । ಗ್ರಾಮಾಂತಿಂ
85. ನಾಳಾಂಭಾಂತ್ ಪಶ್ಚಿಮಾಯಾಂ ದಿಶಿತಿತಂ । ತಗಂಗೆರಾನಾಸೋಂಧಿಗ್ರಾಮಾ
86. ದುತ್ತರತಾಂತಿತಂ । ಗ್ರಾಮಂ ಹರಪುವಾರಾದಿ ಹೊಸಪ್ರಾಂತಿತಂ । ಚಿ
87. ಲಗ್ಗೋಂಡಪಾಂಭಾಂಧಿ ರಾಜ್ಯೇವಾದಪ್ರಾಪಾಶ್ರಿತಂ । ಗ್ರಾಮಾಂತಿಂತಂ
88. ಭಾಂಭಾಂತ್ ಪ್ರಾಂತಿಂವಾಶಾಮುಪಾಶ್ರಿತಂ । ನಾರಸಿಂಹಾಪ್ರಾಂತಿಂಭಾಂತಂ
89. ಮಾಂಡಂತಿಂತಂ । ಪಶ್ಚಿಮಾಂತೋಂಪನ್ನಾರೋರುತ್ತರಂ ಜಾಸುಪಾದಿತಃ ।
90. ಗ್ರಾಮಾಂತಿಂತಂ । ಪಶ್ಚಿಮಾಂತೋಂಪನ್ನಾರೋರುತ್ತರಂ ಸೀಮಾನು
91. ಯುತಂಜ ಸಮಂತತಃ । ಸಿಧಿಸಿಕ್ಕೇವಪಾಂತಾಂ ಸಿದ್ಧಸಾದಧ್ಯಾ ಜಲಾಂಧಿತಂ । ಅಂತಿ
92. ಜಾಂಗಾಮಿ ಸಂಯುಕ್ತಂ ಒಕಂಭೋಗ್ರಾಂಸಭಾರವಂ । ಪಾಂತಿಕಾಂಪತಂತಾಂತ್ತಾಕಂತ್ತೇನಾ
93. ಏಸಮಿತಂ । ಪ್ರತ್ಯೇತಾಂತ್ರಾಂಧಿಂಭೋಗ್ರಾಂ ಕ್ರಾಮಾದಾಂತಂಪತ್ತಾರಕಂ । ಧಾನಸಾಂಧ
94. ಮನಸ್ಯಾಂತಂ । ಪರಿಪೂರ್ವಾಂತ್ರಾಂತಂ । ಪರೀತಃ ಪ್ರಯತ್ನಾಂತ್ರಾಂತಂ । ಪ್ರರೋಹಿ
95. ತಪ್ಪರೋಗಮ್ಯಃ । ವಿವಿಧ್ಯಾಪಿಸಿಬಿಂಧುಂತ್ರಾಂತಂ । ಪರೀತಃ ಪ್ರಯತ್ನಾಂತ್ರಾಂತಂ । ಕೃಷ್ಣಾಂತಂ

97. रायैोमा॒नै॒यैोमू॒नै॒स्त्रै॒ना॒० | नै॒रै॒जै॒पै॒ै॒धा॒रा॒पै॒वै॒कै॒दै॒त्रै॒वा॒न्तु॒दा॒॑ |
98. तै॒दै॒दू॒मै॒वै॒नै॒पै॒कै॒ वै॒नै॒तै॒रा॒यै॒न्तु॒ कृ॒ष्णै॒रा॒यै॒न्तु॒ | शा॒नै॒नै॒मै॒
99. रु॒कै॒वै॒भै॒वै॒कै॒ नै॒दा॒नै॒न्तु॒ भौ॒री॒दा॒नै॒न्तु॒ | दा॒नै॒पा॒लै॒नै॒यै॒मै॒
100. घृ॒ै॒दा॒ना॒ज्ञै॒यै॒ै॒नै॒पा॒लै॒न॒० | दा॒ना॒न्तु॒गै॒मै॒वा॒चै॒१५ै॒ पा॒लै॒ना॒दै॒ज्ञै॒
101. तै॒ंपै॒दू॒० | न्तु॒दै॒त्तु॒ द्वै॒गु॒जै॒० पै॒ज्ञै॒० पै॒रै॒दै॒त्तु॒ नै॒पा॒लै॒न॒० पै॒रै॒दै॒त्तु॒पै॒कौ॒
102. रै॒१९॒न्तु॒दै॒त्तु॒ नै॒ज्ञै॒१० भै॒४५ै॒० | न्तु॒दै॒त्तु॒० पै॒रै॒दै॒त्तु॒० वा॒यै॒१५ै॒ज्ञै॒वै॒न॒०
103. दै॒रा॒० | घृ॒ै॒वै॒वै॒पै॒नै॒कै॒त्तु॒ वै॒ज्ञै॒यै॒१५ै॒ त्तु॒ कृ॒मि॒ | लै॒कै॒वै॒भै॒नै॒१५ै॒
104. लै॒१५ै॒१५ै॒ नै॒वै॒१५ै॒वै॒भै॒भै॒जौ॒० | नै॒फै॒१५ै॒नै॒कै॒रा॒गै॒कै॒वै॒पै॒दै॒त्तु॒ वै॒नै॒०१५ै॒
105. रा॒० | ना॒वा॒न्तु॒१५ै॒यै॒० धै॒१५ै॒१५ै॒० न्तु॒पा॒जा॒० कौ॒१५ै॒का॒१५ै॒पा॒लै॒१५ै॒भै॒दै॒० | नै॒
106. वा॒नै॒त्ता॒नै॒भा॒पी॒नै॒ पा॒धि॒१५ै॒० दा॒नु॒० भौ॒यै॒१५ै॒ या॒जै॒१५ै॒ रा॒मै॒१५ै॒० |
107. श्रै॒१५ै॒ वै॒रु॒पै॒कै॒

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1. श्रीगणाधिपतये नमः । नमःस्तुंगशिरद्वचुं विचंद्रचाम
2. रचारवे त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे । हरेली
3. लावराहश्य दंष्ट्रादंडः स पातु वः । हेमाद्रिकलशा यत्र धा
4. त्रीब्लृत्रश्रियं दधौ । कल्याणायास्तु तद्वाम प्रत्यूहतिमिरा
5. पहं । यद्गजोव्यगजोद्भूतं हरिणपि च पूज्यते । अस्ति क्षी
6. रमयद्वैर्मध्यमानान्महांवृद्धेः । नवनीतमिवोद्भूतम
7. पनीततमो महः । तस्यासीत्तनयस्तपोभिरत्तैरन्व
8. र्थनामा बुधः पुण्यैरस्य पुरुरववाभुजवलैरायुर्द्धिषां
9. निघ्रतः । तश्यायुर्नहुषोष्य तस्य परुषो युद्धे ययाति क्षि
10. तौ । ख्यातःस्तस्यतु तुर्वसुवसुनिभश्रीदेवयानीपते । तद्वं
11. शे देवकीजानिर्दिशीपे तिम्पभूपतिः । यशस्वी तुलुवैद्रे
12. षु यदो[ः] कृष्ण इवान्वये । ततोभूद्वक्माजानिरीश्वरक्षिति
13. पालकः । अत्रासमग्रुण्डंशं मौलिरत्नं महीभुजां । सर
14. सादुदभूतस्मान्वरसावनिपालकः । देवकीनंदनात्कमो
15. देवकीनंदनादिव । कावेरीमाशुवधवा वहलजलतरां
16. यो विलंघ्यैव शत्रुं जीवग्राहं गृहीत्वा समितभुजबला
17. त्तंच्य राज्यं तदीयं । कृत्वा श्रीरंगपूर्वं तदपि निजवशे
18. पट्टणं यो वभाशो कीर्त्तिस्तंभं निखाय त्रिभुवनभवनस्तू
19. यमानापदान । चेरं चोक्तं च पांड्यं तमपि च मधुरावल्लभं
20. मानभूयं वीर्योदात्रं तुहष्कं गजप तेनृपतिं चापि जित्वा त
21. दन्यान् । आगंगातीरलंकाप्रथमचरमभू[भ्र] त्तटांतनितांतं
22. ख्यातश्चोणीपतीनां स्वजमिव शिरसां शासनं यो व्यतानीत् ।
23. विविधसुकृतोदामे रामेश्वरप्रसुखे मुहुर्मुदितहृदयस्था
24. ने स्थाने व्यधत्त यथाविधिः । वुधपरिवृतो नानादानानि यो भु
25. वि षोडश त्रिभुवनजनोद्दीनं स्फीतं यशः पुनरुक्तयन् । ति
26. प्याजी नागलदेव्योः कौशल्याश्रीशुमित्रयो । देव्योरिव नृ
27. शिंहैद्रत्स्मात्पं केरथादिव । वीरौविन[यि]नौ रामलक्ष्मणा

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28. विव नंदनौ । जातौ वीरनुसिंहेद्रकृष्णगायमहीपती । वीरश्री
29. नारसिंहः सविजयनगरे रत्नसिंहासनस्थः कीर्त्या नीत्या नि
30. रस्यन्वृग्नलनहुपानप्यवन्यामथान्यान् । आसेतोगासुमे
31. रोखनिसुरनुतः स्वैरमाचोदयोद्रेगपान्यात्यचलांतादिशि
32. लहृदयमावर्ज्य राज्यं शशास्म । नानादानान्यकार्पात्कनकश
33. दसि यः श्रीविरुपाक्षदेवस्थाने श्रीकालहस्तीशिनुरपि नगरे
34. वैकटादौ च काल्यं । श्रीगेले शोणगेले महति हरिहरे होव
35. ले संगमे च । श्रीगंगे कुभवोणे हततमसिमहानंदितीर्थे
36. निवृत्त्यैः । गोकर्णे गामसेन्नौ जगति तदितरेष्वप्यजेषेषु पुं
37. प्यस्थानेष्वालध्यनानाविधवहलमहादानवारिप्रवाहैः
38. यस्योदंचत्तुरंगप्रकरण्वुगरजशुप्यदंवोधिमग्नः क्षमाभृ
39. त्यक्षच्छिद्देवदत्तरकुलिशधगोक्तिताकुंठिताभृत् । ब्रह्मांड
40. विश्वचक्रं घटमुदितमहाभूतकं गन्धेनुं । मप्तांवोधि च
41. कल्पक्षितिरुहलति के काचर्नीं कामधेनुं । स्वर्णक्षमा यो
42. हिरण्याश्वरथमपि तुलापूरुणं गोमहश्च हेमांवं हेमग
43. भैं कनककरिणं पञ्चलांगलयतारीत । प्राज्यं प्रशास्य
44. निर्विद्धं राज्यं द्यामिव शास्त्रितुं । तस्मन् गुणेन विख्याते शि
45. तेरिंद्रे द्विवंगते । ततोप्यवार्यवीर्यश्रीकृष्णगायमहीप
46. तिः । विभर्ति मणिह्यूर[न]र्विशेषं मद्दीं भुजे । कीर्त्यायस्य
47. सम्रततः प्रथुतया विश्वं स्वेष्यं वज्ञेऽद्यासंक्षय पुग पु
48. गारिग्भवद्वालेश्वणः प्रायशः पद्माक्षोपि चतुर्जोजनि
49. चतुर्थकोभवत्पद्मभू काळीस्वद्गमधाद्रमा च कमले वी
50. णां च वाणी करे । शत्रूणां वास्मेन इदत इति गपा किंनु मप्तां
51. वुरामी नानासेनातुरंगत्रुटितवसुमली ध्रुलिका पालिका
52. भिः । संसोद्य स्वैरमेत प्रतिनिधिजलध्येणिका यो विधनं
53. ब्रह्मांड स्वर्णमेष्वप्रसुखनिजमहादानतोयैर्मेयः मह
54. त्तामर्थमार्थाः श्रिमिहमुच्चिं भुजतामित्यवेत्यः प्राय
55. प्रत्यहेतोस्तपनरथगतेगलयं देवतां तत्तदिग्जे

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56. त्रवृत्यापिरविष्टपदेगकितास्तत्र तत्र स्तंभां जातप्र
57. निष्ठान्वतनुत भुवि योभूभ्रद्भ्रंकपात्रान । काची श्रीगं
58. लगोणाचलकनकमभवेकटादिप्रसुखेष्वावत्यावर्ज्य
59. शवेष्वतनुत विधिवद्यसे श्रेयसे य । देवस्थानेषु तीर्थे
60. ष्वपे कनकतुलापूर्मपादीनि नानादानान्येवोपदानंग
61. पि सममखिलैरगगमोक्तानि तानि । गोपकृतप्रतिपार्थिव
62. दंडः शोपभुजक्षितिगक्षणगांडः भावेगे तप्युव गयर गंडः ।
63. स्तोष[कु]दर्थिषु यो रणचंडः । गजाधिगज इन्द्रुको यो गज
64. परमेश्वरः । मूरगयर ग[०]डा इत्परग्यमयकरः । हिंद्रग
65. यसुरत्राणो दुष्टशार्दूलमर्दनः वीरप्रताप इत्यादिविश

66. दैरुचितै युतः । आलोक्य महाराय जय जीवेति वादिभिः । अं
67. गवंगकलिंगाद्यै राजभिः सेव्यते च यः । स्तुत्यौदार्यः सुधी
68. भिः सविजयनगरे रत्नशिंहासनस्तः । क्षमापालान् कृष्णरा
69. यः क्षितिपतिरधरीकृत्य नीत्यानुगादीन् । आपूर्वद्विरर्था
70. स्तः क्षितिधरकटकादाच्च हेमाचलांतादासेतोरर्थिसार्थं श्रि
71. यमिह सदलींकृत्य कीर्त्या सर्मिधे । शालिवाहननिनीं
72. ते शकाद्वे शचनुशनैः । अष्टविंशसमायुक्तैः संख्या ते दश
73. भिश्वते । धातुसंबच्छरे मासि मार्गशीर्णे शुभे दिने । शुक्रप
74. श्वे शुभे लग्ने गोद्वादश्यां महातिथौ । तुंगभद्रापगातीरे हे
75. मकूटोपशोभिते । श्रीविरुपाक्षदेवस्य सज्जिधौ मुक्तिदा
76. यिनि । पद्मदर्शनांवृथेः पारदृश्वने गुणशालिने । यतिने
77. कृतिने तत्ववादिने यमहात्मने । ब्रह्मण्यतीर्थशिष्याय ध
78. र्मवर्मार्थिवेदिने । निर्णीतनिगमाशाय व्यासतीर्थाय धीमते ।
79. नागमंगलराज्यस्थं सर्वसस्यसमन्वितं । गुड्डेहल्यभिधाद्
80. ग्रामात् पूर्वस्यां दिजिसंस्थितं । हल्लौ गेरेति विख्यातात् ग्रामा
81. हक्षिणतः स्थितं । वल्लुकर्मेति विख्यातात् ग्रामात्पश्चिमतः स्थितं के

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82. रेकोडिवति ख्यातात् ग्रामादुत्तरतः स्थितं । मायप्पहल्लनाम्ना च देपसाग
83. रनामिना । आनेसामलु नाम्ना च ग्रामकेण समन्वितं । चिक्कव्वेह
84. ल्लिनामानं ग्रामं स वै गुणीर्युतं । चेन्नपट्टुगराज्यस्थं प्राच्यांतिमस
85. मुद्रतः । वेर्क्कहोल्याह्वया तु ग्रामादक्षिणां दिगमाश्रितं । ग्रामाच्छ्वय
86. नल्लधार्घ्यात् पश्चिमायां दिग्द्वि स्थितं । तगच्चेगर्ननाम्नोपि ग्रामा
87. दुत्तरतां श्रितं । ग्रामं हल्लुमारादि होसहक्कीति च श्रुतं । चि
88. ल्लगोडनहल्याख्यगराज्ये वासमुपाश्रितं । ग्रामाच्चिकनह
89. ल्लग्याख्यात् प्राचीमाज्ञामुपाश्रितं । नारसिंहापुरीभिख्यात् ग्रा
90. मादक्षिणतस्थितं । पश्चिमं तोडनल्लुरोद्धर्तरं जूजुवाडिनः ।
91. ग्रामं च वै गेनक्कीति विख्यातिं मदिकां श्रितं । सर्वमान्यचनुःसीमासं
92. युतं च समंततः । निधिनिश्चेषपापाणसिद्धमाद्वयजलांन्वितं । अक्षि
93. एगागामिसंयुक्तं एकमोग्यं सभूमहं । वार्षीकृपतटाकैश्च कच्छेना
94. पि समन्वितं । पुत्रपौत्रादिभेमर्मार्यं क्रमादाच्चद्रतारकं दानस्याध
95. मनस्यापि विक्रयस्यापि चोचितं । परीतः प्रयत्नस्तिर्थै पुरोहि
96. नपुरोगमैः । विविधौर्विवृथैश्चैतपथिफैरधिकैर्गिरां । कृष्णदेवमहा
97. रायो मानवीयो मनस्थितां । सहिंण्यपयोधारापूर्वकं दत्तवान्मुदा ।
98. तदिदमवनीवनीपक्विनुत्थरा यस्य कृष्णरायस्य । शासनमु
99. रुक्षविवैभवनिवहनिदानस्य भूरिदानस्य । दानपालनयोर्म
100. ध्ये दानाच्चेयोनुपालनं । दानास्वर्गमवान्नोति पालनादच्चु
101. तं पदं । स्वदत्ताडिगुणं पुण्यं परदत्तानुपालनं परदत्तापहा
102. रेण स्वदत्तनिष्कलं भवेत् । स्वदत्तां परदत्तां वा यो हरेच्च वसुं
103. धरां । षष्ठिर्विषसहश्राणि विष्वायां जायते क्रिमि । ऐकैवभगिनी
104. लोके सर्वेषामवभूमुजां । नभोज्यात्करग्राह्या विप्रदत्तावसुंघ

105. रं। सामान्येर्यं धर्मसेतुं नृपाणां कालं काल पालनीयो भवद्विः । स
 106. वर्नितान् भाविनः पार्थिवेद्रान् भूयो भूयो याचते रामचंद्रः ।
 107. श्री विरुपक्षः. (In Kannada characters).

*Transliteration.***I B—**

1. śrī Gaṇādhi-patayē namaḥ । namaḥ (s)tuṅga-śiraś-chūṇbi-chāṇḍra-chāma-
2. ra-chārave trailōkya-nagarārambhā-mūlastaṇbhāya Saṁbhave । Harē li-
3. lā-varāhaśya daṁṣṭrā-daṁḍalā sa pātu vaḥ । Hēmādri-kalaśā yatra dhā-
4. trī chchhatra-śriyam dadhau । kalyāṇāyastu tad-dhāma pratyūha-timirā-
5. pahāṁ yad-gajōpyagajōdbhūtam Hariṇāpi cha pūjyate । asti kshī-
6. ramayāddēvair mathyamānāmū mahāmābhudnēḥ । navanitam ivōdbhūtam a-
7. panīta-tamō mahāḥ । tasyāsīt tanayas tapōbhīr atulair anya-
8. rtha-nāmā Budhāḥ puṇyair asya Purura (va)-vā bhujabalair āyur dvishām
9. nighnataḥ । taśy Āyur Nahushōshya tasya parushō vuddhē Yayāti [h] kshi-
10. tau khyātaḥ stasya tu Turuvasu [r] vasunibha [s] śrī Dēvayānīpate [h] ।
tad-vāṇi-
11. sē Dēvakījānir didipe Timūmna-bhūpatih । yaśasvī Tuluvēṇidih-
12. shu Yadō [h] Kṛishṇa ivānvaye । tatōbhūd Bukkamājānir Īśvara-kshiti-
13. pālakāḥ । atrāśām aguṇabhrāmśām maulīratnām mahāmābhujūm । sara-
14. sād udabhūt tasmān Narasāvanipālakah । Dēvakī-namdanāt Kamō
15. Dēvakīnamdanāt iva ॥ Kāvērīm āsu badhvā bahala-jala-tarām
16. yō vilamghyaiva śatrum । jivagrāham gṛihityā samita-bhujabalā-
17. t Tamchiya-rajyam tadiyam । kṛityā Śriṛāṇga-pūrvam tad-āpi niṣa-vaśe
18. patṭāṇam yō babhāsē kīrtti-stāṇbhām iñkhāya tribhuvana-bhavāna-stū-
19. yamānāpadāna[h] । Chēraṇ Chōḍām cha Pāṇḍvam tam api cha Madhurā-
vallabham
20. Mānabhūṣham vīryōdāgraṇi Turushkam Gajapati-nripatum dīpī jitvā ta-
21. danyām । a-Gamgā-tīra-Lāṇikā-prathama-cha rāma-bhū-bhīrtt-tatōmta [m]
nitāṁtam
22. khyāta-kshōṇipatīnām srajan iva śrasām śāsanām yō vyatānīt ।
23. vividha-sukṛitōldāmē Rāmēśvara- pramukhē muhur mudita-bhīḍaya-sthā-
24. nē sthānē vyadhatta yathā-vidhīḥ । budha-parivritō nānā-dānām yō bhū-
25. vi shīḍāśa tribhuvana-janōdgītaṇi spiritam yaśah punaruktayan । Ti-
26. ppājī-Nāgalādēvyōḥ Kausalyā-śri-Sūnitrayō [h] । dēvyōr iva Nṛi-
27. śimhēṇdrat tasmāt Pamktirathād iva vīrau vīra [y] nau Rāma-Lakṣmīnā-

II A—

28. v iva namdanau । jātau Vira-Nṛisimhēṇdra-Kṛishṇarāya-mahīpatī॥ vira śri
29. Nārasiyah sa Vijayanagare rattā-simhāsanasthāḥ kīrttyā nittyā ni-
30. rasyan Nṛīga-Nāla-Nahushān apyavanyām athānyām । a-sctōr a-Sumē-
31. rōr avani-sura-nutah svairāṇi achōdayādrēr a-pāchyātyachalāntād akhi-

32. la-hṛidayaṁ āvarjya rājyaṇi śasāsa | nānā-dānānyakārshita Kanakaśa-
33. dasi yaḥ śri Virūpāksha-dēvasthāne śri Kālāhatiśitūrapi nagarē
34. Vemkaṭādru cha Kā [m] cīyam | Śrīśailē Śōṇa-sailē mahati Hariharē [A]
- hōba-
35. lē Samgāmē cha | Śrīraṅgē Kumbhaghīḥōṇē hata-tamasi mahā-Nāṇḍitīrthē
36. Nīvrityaiḥ | Gōkāinē Rāmasēttau jagati tad-itaresv-apyaśēshēshu pum-
37. nya-sthānēshvālabdhā-nānā-vidha-lahala-mahā-dāna-vāri-pravāhaiḥ
38. yasyōdaṁchat-turaṅga-prakara-khura-rāja [ś] śushyad-ambhōdhi-magnāḥ
- ks̄hīmābhṛi-
39. t-paksha-chchhīdōd[y]attara-Kuliśadharōtkamītītā kumthitābhūt | braṁh-
- māṁḍam
40. viśvachakram ghaṭam udita-mahābhūtakaiḥ ratna-dhēnum saptāṁbōdhiṁ
- cha
41. kalpa-kshītiruhalatikē kā[m]chaunī Kāmadhēnuṁ | svarṇakshīnā[m] yō
42. hirāṁṇvāśvaratham apī tulāpūrusham gōsahaśram hēmāśvam hēmagā-
43. rībham kanaka-kari-ratham paṁcha-lāmīgalyatānīt | prājyaṁ praśāsya
44. nirvighnam rājyaṁ dyām iva śāsitum | tasmin guṇēna vikhyātē kshi-
45. térimīdrē divam gatē | tatōpy-avārya-vīrya- śri Krishṇarāya-mahīpa-
46. tih | bibhīrtti maṇikēyūra-[ni]rviśesham mahīm bhuje | kī[r]ttyā yasya
47. samāṇtatah praśrutayā viśvam ruchaikyam vrajēd ityāsaṁkyā purā Pu-
48. rārir abhavaṁ Bhālēkṣaṇāḥ prāyaśah padmākshōpi chaturr(bh?)ujō'jani
49. Chaturvaktro bhavat padmābhū[h] Kālī khaḍgam adhād Raīnā cha kama-
- lam vī-
50. nām cha Vāṇī karē śatrūṇām vāsanātē dadata iti rushā kiṁnu saptāṁ-
51. burāsī[n] nānā-sēnā-turaṅga-truṭita-vasumatī- dhūlikā-pālikā-
52. bhiḥ | samsōshyā svairam ēta[t]- pratīnidhi-jaladhi-śrēṇikā yō vidhattē
53. braṁhīmāṁḍa- svarṇīa-mērū-pramukha-nijamahādāna-tōyair amēyaiḥ |
- mad-da-
54. ttām arthi-sārthāḥ śriyam iha suchīram bhu[m]jatūm ityavētyāḥ prāya[h]
55. pratyūha-hētōs tapana-ratha-gatēr ālayaṇi dēvatā[nā]iḥ tatta[d]-digjai-

II B—

56. tra vṛitthyāpi(ia) birudapadair a[n]kitā[m]statra tatra stāṇībhām jātapra-
57. tishīthān v[y]atanuta bhuvi yō bhūbhṛid-abhrāṁkashāgrāṇi Kā[n]chī Śrīśai-
58. la Śōṇāchala Kanakasabhā Vemkaṭādri pramukh[y]ēshvāvartyāvartya
59. śārvēshvatanuta viddiyad bhūyasē śrēyasē ya[h] | dēvasthānēshu tīrthē-
60. shvapi kanakatulāpūrushādīni nānā-dānānyēvōpadānair a-
61. pi samām akhilair āgamēktāni tāni | rōsha-kṛita-pratipārthīva-
62. damḍalī sēshālīmja-ks̄hīti-rakshana-śau[m]dali bhāshege-tappuva-rāyara-
- gaṇḍai
63. stōsha [kṛi] d arthishu yō rāṇa-chamḍalī | rājā-dhirāja ityuktō yō rāja-

64. paramēśvarah | mūrurāyara gaīm dāśha pararāya-bhayamkarah | Hīndūrā-
 65. ya-suratrāṇō dushta-śārdūla-mardanah vīrapratāpa ityādi bīru-
 66. dair uchitai[r] yutah | ālōkaya mahārāya jaya jīvēti vādibhīḥ | Am-
 67. ga Vāmpa Kalīngādyai rājabhīḥ sēvatē cha yah | stuttyaudāryah sudhī-
 68. bhīḥ sa Vijayanagarē ratna-śīlhāsana-sthānāḥ | kshīnāpālāmu Krishnarā-
 69. yah kshītipatir adharikṛitya nityā Nṛigadīn | āpūrvādrē arthā-
 70. sta(h)-kshītidhara-kāṭakād ā cha Hēmāchalaṁtād āsētōr arthū-sārtha-śri-
 71. yam iha saḍhalīmkṛitya ? kīrtvā samūḍhie | Śālivāhana-nīrmī-
 72. tē śakābdēsa-chatuh-śataih | aśīṭat-trūpśa samāyuktaiḥ samkhyātē daśa-
 73. bhi śrute | Dhātu-samvachchiharē māsi Margaśīrṣhe śubhē dīne | śukla-pa-
 74. kshē śubhē lagñē gōlvādaśyam māhā-tīthau | Tūṇgabhadrāpagā-tīrē Hē-
 75. makūṭopāśōl-hitē | sri Virūpākshīadēvasya samidhau muktidā-
 76. yini | shaṭ-ddarśanāmībuddhē pīrādīśvane gunaśalinī yatiṇē
 77. kṛitne tatvavādinē yat(cha ?)māhātmānē | Brahmānya-tīrtha-śīlivāya dha-
 78. rma-varnārtha-vēdinē | nīrṇīta-īngamā [r]thāya Vyāsātīrthaāya dhīmate |
 79. Nāgamaīngala-rājyasthāṇi sarva-sasya-samanvitam | Guḍdehalyabhdhīnād
 80. grāmāt pūrvasyām diśi samsthitam | Hallaṅgerēti vīkhyātāt grāmā-
 81. d dakshinataḥ sthitam | Bailekarreti vīkhyātāt grāmāt paśchimātah sthi-
 tamke

III A—

82. rekōḍvitikhyatāt grāmād uttarataḥ sthitam Māyappahaili-nāmīmā cha
 Dēpasāga-
 83. ranāminā | Āñesāsālu-nāmīmā cha grāmakena samanvitam Chikkabbha-
 84. lli-nāmīmānam grāmām sava-guṇair yutam | Chennapattana-rājyastham
 prāchyam Timmasa-
 85. mudrataḥ | Berlaholīlyāhvayāt(u) grāmād dakshinām disam āśritam |
 grāmāch Chhiva-
 86. naļyākhyāt paśchimāyām diśi sthitam | Tagachegeerra-nāmīmōpi grāmā-
 87. d uttaratām śritam | grāmām Halavumārādi Hosahallīti cha śrutanām | Bi-
 88. llagonḍanabahalyākhyā rājye vāsam-upāśritam | grāmāch-Chikkabba-
 89. lyākhyāt prāchīm āśām upāśritam | Nārasimhīya-purībhūkhyāt grā-
 90. mād dakshinataḥ sthitam | paśchimām Tojanallūrōttaram Jūjuvādītah |
 91. grāmām cha Vēgenallīti vīkhyātīm mādlikām śritam | sarvamānyā-
 chatuh-sīmā-sam-
 92. yutam cha samāmtataḥ | nidhi nikshēpa paśhāna siddha sāddhya jalāmī-
 vitam | akshi-
 93. ṣyāgāmi-samyuktam aika-bhōgyam sa-bhūrulīam | vāpī-kūpa-tatākaścha
 kachchhlēnā-
 94. pi samanvitam | putra-pautrādībhir bhōgyam grāmād āchāmīdra-tārakam |
 dānasyādha-

95. manasyâpi vikrayasyâpi chôchitam̄ | parîtaḥ prayatai[s]snigdhai[h] purôhi-
96. ta-purôgamaiḥ | vividhair vibudhaiś śrauta-pathikair adhikair girām̄ |
Krishṇadêvainahâ-
97. rāyō mānanīyō manasvinām̄ | sa-hiramṇya-payō-dhârā-pûrvakam̄ dattavân
mudâ |
98. tad idam avanî-vanîpaka-vinuta-dharâ yasya Krishṇarâyasya śâsanam u-
99. ru-kavi-vaibhava-nivaha-nidânaśya bhûri-dânaśya | dâna-pâlanayôr ma-
100. dhyê dânačchchêyônupâlanam̄ | dâna[t]svargam avâpnôti pâlanâd achyu-
101. tam̄ padam̄ | sva-dattâ[d] dviguṇam̄ puṇyam̄ para-dattânu-pâlanam̄ para-
dattâ-pahâ-
102. rēṇa sva-datta [m̄] nishphalam̄ bhavêt | sva-dattâm̄ para-dattâm̄ vâ yô
harêchcha vasum̄-
103. dharâm̄ | shashṭir va[r]sha-sahaśrâṇi vishṭhâyâm jâyatê krimi | aikaiva
bhaginî
104. lôkê sarvêshâm êva bhûbhujâm̄ | na bhôjyâ na kara-grâhyâ vipra-dattâ
vasum̄dha-
105. râ(m) | sâmânyeyam̄ dharma-sêtum̄ nri�âṇam̄ kâlê kâlê pâlanîyô bhavad-
bhiḥ | sa-
106. rvân êtân bhâvinah pârthivêmdrân bhûyô-bhûyô yâchatê Râmachamdraḥ |
107. śrî Virupaksha

Translation.

Lines 1—71.

Salutation to Gaṇâdhipati : Praise of Śambhu, Varâha and Gaṇapati : Genealogy of the Vijayanagar king Krishṇarâya from the Moon downwards and his praise (*see* E. C. V, Hassan 6 for a translation of the verses) : regarding Narasa's conquests Tamchyarâjyam is to be interpreted as the kingdom of Tanjore (*see* para 106, p. 51, M. A. R. 1918).

Lines 71—98.

On the 12th lunar day which was a Gôdvâdaśi of the bright fortnight of the month Mârgâśîra in the year Dhâtu being the 1438th year in the era calculated from Sâlivâhana, on an auspicious day and lagna, during a great tithi, in the presence of the God Virûpâksha, conferring liberation (from births), on the bank of the river Tungabhadrâ adorned with Hêmakûṭa (hill), the great king Krishṇarâya, deserving of respect by worthy people, surrounded by holy and loving purohits and others and also by various learned men, vedic scholars and eloquent speakers, was pleased to grant with pouring of water on gold, as a sarvamânya, with all the boundaries defined, possessed of the rights of *nidhi* (treasure on the surface), *nikshêpa* (treasure underground), *pâshâna* (rocks), *siddha* (ready rights), *sâlhyâ* (possibilities), *jala* (water springs), *akshîni* (imperishables), *âgâmi* (future rights), trees, wells, springs, tanks, *kachchha* (river banks), to be enjoyed singly, by sons and grandsons, etc., in succession

for as long as the moon and stars last with the rights of gift, mortgage and sale, three villages, namely, (1) Chikkabbehalli with (the hamlets) Mâyappahalli. Dêpasâgara and Ânesâsalu villages, highly fertile, situated in the Nâgamangala kingdom, to the east of Guddehalli, to the south of Hallegere, to the west of Ballekere, to the north of Kerekodu, (2) Halavumâra Hosahalli, situated in Chennapañña kingdom to the east of Timmasamudra, to the south of Berlahole, to the west of Sîvanalli, to the north of Tagachegere, (3) Vengenalli, situated in Billagondanahalli kingdom, to the east of Chikkanahalli, to the south of Nârasinhyapuri, to the west of Fodanallur and north of Jûjuvâdi, to the wise ascetic Vyâsatirtha, disciple of Brahmanyatirtha, who had crossed to the other shore of the ocean of the six darśanas, and was endowed with noble qualities, who was a Tatvavâdi (discourser on tatvas : a term applied to the members of Mâdhyva sect), high-souled and had understood the inner meaning of dharma and determined the purport of the Vedas.

Lines 98—107.

This is the sâsana of Krishnarâya, who is praised by all who seek favours on earth, who is the source of the prosperity of great authors, and liberal in gifts. Between making a gift and protecting it, protecting is more meritorious than making the gift. By making a gift one attains svarga while by protecting a gift one goes to a region from which there is no fall. Protecting another's gift is twice as meritorious as making a gift oneself. By seizing another's gift one's own gift is rendered fruitless. He who confiscates land given by oneself or by others is born as a worm in ordure for sixty thousand years. The land given to Brahmans is the sole sister of all kings. She is to be neither enjoyed nor held by hand (taxed). This bridge of dharma is common to all kings and should be protected by you from time to time. Râmachandra asks this again and again of all future kings.

Virûpâksha.

Note.

This copper plate record which was found deposited in the Seringapatam Taluk Treasury and was forwarded by the Deputy Commissioner, Mysore District, to the Archaeological Department was noticed in p. 34 of the Mysore Archaeological Report for 1919. The text has now been published along with a translation and note.

The record registers the gift of three villages Chikkabbehalli with three hamlets, in the Nâgamangala kingdom, Halavumârahosahalli in the Chennapañña kingdom and Vengenahalli in the Billagondanahalli kingdom to the ascetic of the Mâdhyva sect, Vyâsatirtha, disciple of Brahmanyatirtha, by Krishnarâya, king of Vijayanagar.

Vyâsatirtha was a great scholar who has composed several important works bearing on the Dvaita school of philosophy, namely, Nyâyâmrîta, Tarkatandava, Chandrikâ and Bhêdôjjivana. His guru was Brahmanyatirtha. Tradition connects him with the Mâdhyva gurus Vijayendra and Vâdirâja both of whom belonged to separate matts but who are said to have been his disciples. He is said to have popularised Mâdhyva

religion by publishing its truths in Kannada songs composed by himself. Two great devotees Purandaradâsa, a Brahman, and Kanaka, a Sûdra, who also have composed popular songs full of religious fervour and moral teachings, are said to have been his disciples. He is said to have been connected in his early age with Lakshmînârâyañatîrtha also known as Śripâdarâja who resided at Muļabâgal and who was the head of a matt at the place. The life of Vyâsatîrtha is extolled in two works Vyâsa vijaya, by Śrinivâsatîrtha and Vyâsayôgiśacharitam, by Sômanâtha. According to tradition as recorded in the first work, the king Krishnarâya was once warned of an evil mûlurta approaching and he was advised to put some one else on the throne for that time. Not knowing whom to choose, the king sent out his State elephant with a garland which the animal presented to Vyâsatîrtha. The latter took his seat on the throne., averted the danger befalling the king and in the short time left him signed grants of land to Brahmins. He had the large Vyâsasamudra tank built on the Mysore and Kadapa borders. He lived for twelve years at Tirupati worshipping the god Śrinivâsa. A vrindâvana or tomb at a spot called Navavrindâvana was built for him on an island in the Tungabhadrâ about half a mile from Anegondi. According to a song of Purandaradâsa, his disciple, his death took place on Viñambi sam. Phâlguna ba. 4 which is equivalent to 8th March 1539, Saturday taking the nearest year Viñambi after the death of Krishnarâya (see Nâgavarma's *Chandombulhi* edited by Kittel, Intro. p. 133).

Vyâsatîrtha is also called Vyâsarâya and a spiritual descendant of his resides at the matt of Sôsale in T.-Narsipur Taluk.

The date of the present grant is given as Š 1438 Dhâtu sam. Mâr. śu 12 corresponding to 6th December 1516 A.D.

For Vyâsatîrtha we have the following records:—

- (1) Abbûr grant of Krishnarâya to Vyâsatîrtha (E.C. IX, Chennapatna 153 of 1523). (See also M.A.R. 1919, p. 35).
- (2) Gaurâpura grant of Krishnarâya to Vyâsatîrtha (E. C. VII, Shimoga Taluk 85 of 1527).
- (3) Three inscriptions in the Tirumalai-Tirupati, North Arcot District, two in the south wall of the second prâkâra in the Venkaṭêśasvâmi temple, and another in the north street before the Vyâsarâya matt. These are dated in 1524 A. D. and record (a) a money grant by Vyâsatîrtha-Śripâda-vâdeyar to the sthânikas at Tirumalai for the service of special offerings to the gods Venkaṭêśa and Gôvindarâja at Tirumalai and Tirupati on certain days, and (b) the grant of house-sites at Tirumalai by king Krishnarâya to Vyâsatîrtha for building a matt (see Tirupati Devasthanam Inscriptions, Vol. III, pp. 329, 330, 338).
- (4) Two inscriptions at Lower Tirupati, North Arcot District, in the reign of Krishnarâya. The first of these dated in 1524 authorises Vyâsatîrtha-

śripāda-udaiyar to build his matt in the house-site of Sottaibhattar at Tirupati which was confiscated by the order of Sāluva Narasimha-rāya because of the theft of the temple jewels by Nambi Sigrapaiyan previously and also authorises Vyāsatirtha to receive the donor's share of the prasādaiṇ offered in the name of Kṛishṇarāya for the use of his matt. The second of these is dated in 1528 and records that the *sthānattār* of Tirumalai agreed to make arrangements for conducting a festival to Śrī Gōvindarājasyāmi from the annual income of 60 pons of the village Oddampattu gifted for the purpose by Vyāsatirtha (*Ibid.* pp. 326, 358).

- (5) A copper plate inscription dated in Ś 1447 (A. D. 1525-26) in the reign of Kṛishnadēvarāya recording the grant of the village Beṭṭakonda renamed Vyāsasamudram with the village Kandakuru close to which is the big tank called Vyāsasamudram (*Sewell's Antiquities*, Vol. I, p. 132; *Madras Epigraphical Report*, C. P. 13 of 1905).
- (6) Stone inscription at Kottapalli near the Pōtarāju temple dated in Ś 1445 Svabhānu in the reign of Kṛishnadēvarāya recording the grant of some land to the deity by Vyāsatirthaśripāda-udaiyar (*Inscriptions in Ceded Districts*, p. 382, No. 50; also *Rangacharya's Inscriptions in the Madras Presidency*, p. 622, No. 533).
- (7) An inscription on the south wall of the mandapa in front of the Vitthala temple at Hampe, Bellari District, records the grant of some villages by Kṛishṇarāya in Ś 1435 for services in that temple. Among the donees a certain share is assigned to Gurugalu Vyāsarāyaru. Vyāsarāya is a name often applied to Vyāsatirtha (S.I.I., Vol. IV, p. 72). No. 277).
- (8) Jakkarājanahalli and Kannērumadugu grants of Kṛishṇarāya dated 1521 A. D. for Vyāsatirtha. (*M.A.R.* 1912, p. 50).

For a reference to Vyāsatirtha's part in the religious activities of Krishna-dēvarāya's court and his relation with his contemporary Vallabhbhārya, see Gada's *Sampradāyadipika* and Muralidharadāsa's *Śrīvillūbhāchārya-charitra* quoted in Seshagiri Sastri's Rep. San. Tam. MSS. 1896-97, pp. 16 and 24.

SHIMOGA DISTRICT.

At the village Māvaḷi in the hobli of Sorab, writing on a viragal below inscription No. 1 of Sorab Taluk, published in E. C. Vol. VIII. (Plate XVIII, 2).

Old Kannada language and characters.

ನೊರಬ ತಾಲ್ಲೂಕು ಕನೆಬಾ ಹೋಟಿ ಮಾವಳಿ ಗಾರುಮದ ಏರಗಲ್ಲು ; ನೊರಬ ತಾಲ್ಲೂಕು ವ್ರಿಂಜ ನಂಬರು ೧ನೇಯ ಶಾಸನದ ಕೆಳಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಶ್ರೀಧೃನಾಗರ
2. ಮದನಗಾರನರ ಕೊಚ್ಚೋಮ್ಮೆಳ್ಳೆಕೆಣೆಯ ತಷ್ಟುಣ ಕೊಡಿಯ ಗೋಳಿಯ ಕೆಣೆಗೆಕಾಲೀ
3. ಒಮ್ಮೆ ತ್ತತ್ತ ಕ್ಕೆ ಯು ಉಂ
4. ನಿದರ್ಶಕೆಗೆ ಇದಾನಟಿದೊ ವಾರಣಾಸಿಯುಳಿ ಸಿದ್ಧಪವ್ವರ ಕೆನೈಣೀನ ಲೋಕಕೆನಲ್ಲಿ
5. ಇದಾನ್ಯಾದೊನ್ನು ಲ್ಯಾಣಭಗಿ ಕೆಟ್ಟ ಕೆನವನ ಮಡಿದಾಕಲನ್

Transliteration.

1. Śrī Dharmasāgara
2. Madanagārasar kōṭṭor Mavvelva-kereya tenkana kōḍiya Gōliya-kerege kālge
3. ormnattar kkeyu-üm
4. nida[ra] rakkege idān alido Vāraṇāsiyūl Siddha Parvvara kondōna lōkake salge
5. idān kādon kalyāna-bhagi Kelgu-Kesavana mađidā kalan

Translation.

Śrī Dharmasāgara Madanagārasar granted one mattar of wet land for the maintenance of the tank Gōliyakere and its channel situated at the southern weir of the tank at Mavvelva (Māvali). May its destroyer attain the regions to which those who slay Siddhas and Brahmins go. He who protects this will be blessed.

Kelgu Kēsava engraved this stone.

Note.

This record was engraved below the inscription published previously as Sorab No. 1 at Māvali. It records a grant of land made for the maintenance of a tank at that village. The donor is Madanāgarasar a chief, also referred to in the above record (Sorab No. 1) who was a subordinate of the Rāshtrakūta king Gōvinda III and the record has been assigned to C 797 A.D. by Rice. The present inscription engraved below may also belong to the same date.

30

At the same village, on a *nishadhikallu* stone.

Kannada language and characters.

ಅದೇ ಮಾವಳಿ ಗಾರುಮದಲ್ಲಿರುವ ಸಿಫಿಕಲ್ಲು.

1. ಶ್ರೀಮತ್ತರಮಂಬಿರಸ್ಯಾದ್ವಾ [ದಾ]
2. ಮೋಹಣಾಂಧನಂ ಜೀಯಾತ್ಮೇಷೋಕ್ಷ

3. ನಾಥನ್ಯ ಶಾಸನಂ ಜಿನನಾಸನಂ || ಶ್ರೀ [ಮೂ]
4. ಲ ಸಂಗ ಕುಂಡಕುಂದಾನ್ವಯಾದ
5. ಕಾಳಿಗ್ರಹಣ ವೊಧವಚಂದ್ರದೇವ[ರಗು]
6. ದ್ವಿ ನಾಗವ್ಯೋ ಗೋಕರ್ಹೇಯಮಂಜು ಸ[ವಾ]
7. ಧಿ ವಿಧಿಯಿಂದ ಮುಡಿಹಿ ಸ್ವಗ್ರಹ
8. ಸ್ತೋಯಾದಳು ಮಂಗಳಮಹಾ
9. ಶ್ರೀ ಶ್ರೀ

Note.

This records the death by the Jain rite of *smârthi* of a woman named Nâgavve, daughter of Gôkave and disciple of Mâdhavachandradêvar belonging to Mûlasangha, Kundiakundânvava and Kînûr-gaṇa. The inscription begins with the usual verse in praise of Jina-sâsana or Jaina faith.

No date is given. The characters seem to belong to the 12th century. The Jaina guru Mâdhavachandra is referred to in E.C. VII, Shimoga 64 of C. 1112 A.D. and also in E.C. VIII, Sagar 151.

31

At the same village Mâvali, on a lump pillar in front of the Banasankari temple.

Kannada language and characters.

ಅದೇ ಮಾರ್ಶಿ ಗ್ರಾಮದ ಬನಶಪಕರಿ ಅಮೃತವರ ದೇವನಾನವ ಮುಂದೆ ಇರುವ ದೀಪಮಾಲೆ ಕಂಬದ್ವಾ.

1. ಪಾಠಿವನಸಂವತ್ಸರ
2. ರದ ಕಾತಿಕ ಬಗರಲು
3. ಶ್ರೀಮತು ಮಂಗಳಯ
4. ಬನದ ದೇವತೆಯ ಒ
5. ಕ್ಷುಲು ಬಿಸುಬಿಜನಮು
6. ಗ ಬೊಂವೆಜನು ಸ
7. ಲಿಸಿದ ದೀಪಮಾಲೆ
8. ಕಂಭ ಶ್ರೀ

Note.

This inscription records the setting up of a lump pillar by Bommôja, son of Busuôja, devotee of the goddess Binaladêvat (Banasankari) of the village Mâvali (Mâvali). The date of the record is given as Pârthiva sam. Kârtika ba. 1. No Śaka year is given. The characters of the epigraph seem to belong to the 15th century A.D.

32

At Kuppagadde in Âuavatti hobli, on a slab at the threshold of the navarâṅga in the Râmêśvara temple.

Kannada language and characters.

ಅನಷ್ಟ ಹೋಬಳಿ ಕುಪ್ಪಗಡ್ಡೆ ರಾಮೇಶ್ವರ ದೇವನಾಥನದ ನವರಂಗದ ಹೊನಲನ್ನಲ್ಲಿ ಕೆಳಗಡೆ ಚಪ್ಪಡಿಯಮೇಲೆ ಬರೆದಿರುವುದು.

1. ರಾಮೇಶ್ವರದೇವರಿಗೆ
2. ದುಕುಮೈನೂ ವೋಹಿ
3. ಸಿದ್ ಶರೀರ

Note.

This contains the name of a devotee who made a pilgrimage to the above-mentioned temple of Râmêśvara and got his name and figure engraved. His name is given as Rukumaiya. The characters seem to belong to the 17th century A.D.

33

On a slab in the floor of the mukhamanṭapa of the same temple.

Kannada language and characters.

ಅದೇ ಕುಪ್ಪಗಡ್ಡೆ ರಾಮೇಶ್ವರ ದೇವನಾಥನದ ಮುಖಮಂಟಪದ ನೆಯೆ ಅಂಕಣದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಕುಪ್ಪರಸನುರಾಮೈಲಂ
2. ಗಗೆ ವೇಷಿಶದ ಶರೀರ

Note.

This also contains the name of a devotee of the god Râmelinga or Râmêśvara —— Kupparasa. The characters seem to belong to the 17th century A.D.

SAGAR TALUK.

34

On a piece of cannon set up before the Travellers' Bungalow at Ânandapur in the hobli of Ânandapura.

Kannada language and characters.

ಸಾಗರದ ತಾಲ್ಲೂಕು ಅನಂದಪುರದ ಹೋಬಳಿ ಕನೆಬಾ ಗ್ರಾಮದಲ್ಲಿ ನಕಾರಾರಿ ಬಂಗಲ ಮುಂದೆ ನಟ್ಟ ಶರಂಗಿಯ ಮೇಲೆ ಬರೆದಿರುವುದು.

1. ಕ್ಷೇತ್ರವಾ
2. ಲಗಂಗ
3. ನಾಥ

Note.

This piece of cannon was brought from the fort at Ânandapura, said to have been constructed by the kings of Keladi. The name of the piece is carved

लावतरासेतदाबोभेदात्मवित्येत्यामन्त्रो
मन्त्रान्त्रमुपानकाजाप्रतिमन्त्रतलाधीक्षातौ
कामयोद्युष्माणमित्रस्वतोपल्लवक्षाधुगुप्त
कर्त्तव्यामुक्त्यतित्यसकलेऽन्तद्वयात्मकायु
कथयुक्तश्चादिसिम्भैवृक्षलविदिततिजाव
नजावापदावृज्ञोब्रह्माद्याद्यागांत्रिवित्त
वित्येत्यान्तर्कुरुद्वाग्निर्पालात्रम्
नातिशेवकवत्पत्प्रमाणकरुद्यावित्सप्ताग्नादि
त्सम्भैवृत्संख्यातिमात्राद्युपल्लवेवैकाषित्यक्ष
स्येवकाप्रवयप्रलभ्यत्वाद्युप्त्वाजवैगाद्याद्येव
सदिरायणातिविमन्त्रयोत्तास्त्रिरक्षापदेषां
स्वद्वैत्यस्वद्वैत्याद्याद्याद्युप्त्वसुद्वैत्याद्य
भैवृष्टस्वद्वैत्याद्याद्याद्युप्त्वत्रिवित्त

on it as Kshētrapāla Gamganātha. The characters may belong to the 18th century A.D. No date is given.

35

At the village Mallandūru in the hobli of Ānandapura, on a māstikal.

Size 4'×9".

Kannada language and characters.

ಸಾಗರದ ತಾಲ್ಲೂಕು ಅನಂದಪುರದ ಹೇಳಿಗಳ ಮಾಲ್ಲಿಂದೂರಃ ಒಕ್ಕೆ ಶ್ರಮಾಸ್ತಿಹಕ್ಕುಲಲ್ಲಿರುವ ಕಲ್ಲು.

ತ್ವಮಾಣ 4'×9".

1. ಸ್ವೇಸ್ತಿಶ್ರಮತುವೀ	11. ರಜಡವಾರಚ
2. ರಹರಿಹರರಾ	12. ಲಿಬಯಚನೆ
3. ಯ ಪ್ರಿತ್ಯಾಜ್ಯವನಾ	13. ಷಿತೀರಿದ್ವಲ್ಲಿ ಅ
4. ಈಲಲ್ಲಿ||ನಕ	14. ಮದವಳಗೆ
5. ವರುನ	15. ಚೊಂಮ್ಯಕ್ಕನು
6. ರಾಧಂಣನೆ	16. ಮಹನತೆ
7. ಕ್ಷಯಿಶವಭ	17. ಯಾಗಿದೇವ
8. ರ ಜೆಬಹುಳಡ	18. ಲೋಕಪ್ರತ
9. ನಮಿಗುರುವಾರ	19. ರದರು
10. ಲ ಮಲೆಯಂದೂ	

Note.

This record belongs to the reign of Harihara II (1377–1404), Vijayanagar king. It records the death as *mahisati* (great Sati) of a woman named Bomnakka on the death of her husband Jādavāra Cheli Bayachisēṭi of the village Maleyandūr (Mallandūru).

The date of the record is given as Ś 1309 Kshaya sam. Jyēṣṭha ba. 10 Guruvāra and is equivalent to May 23, 1386 A.D., a Wednesday and not Thursday according to Svāmi Kannu Pille's Ephemeris.

36

Kāṇvapura grant of Harihara II dated Ś 1321 in the possession of Pater Rāmappa of Gauja in the same hobli of Ānandapura. (Plate XXV).

3 plates : Nandi Nāgari characters : Sanskrit language.

ಅನಂದಪುರದ ಹೇಳಿಗಳ ಗೌಜ ಅಗ್ರಹಾರದ ಪಟ್ಟರ್ ರಾಮಜ್ಞನವರಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

ಮಾರು ಹಳಗೆಗಳು : ಉಂಗಿರನಹಿತವಾಗಿದೆ : ಹೇಳರು ಇಲ್ಲ.

I B—

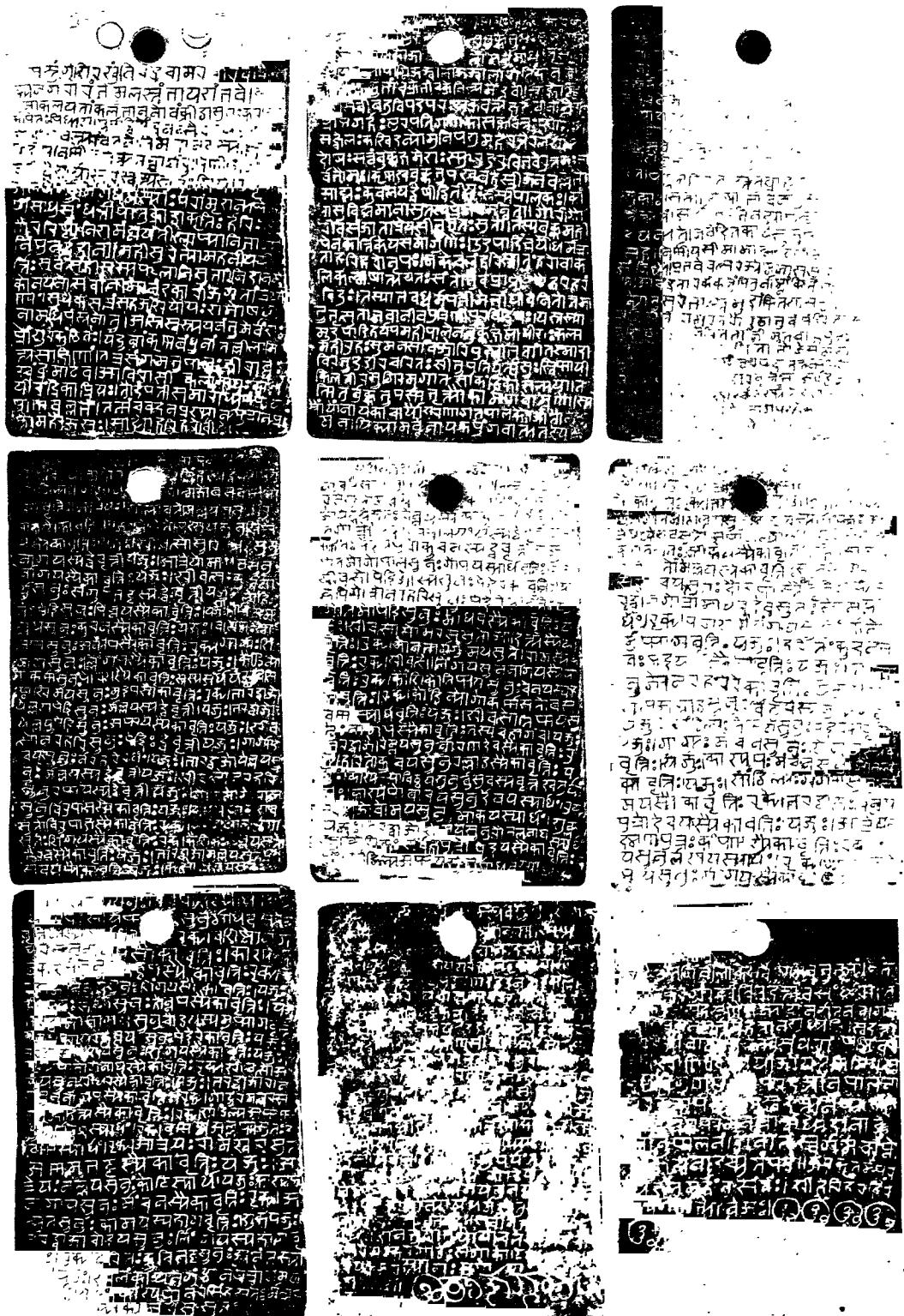
1. ಶ್ರೀಮಹಾಗಣಪತಯೇನಮಃ ಸಮನ್ತಂಗಶಿರಶ್ವಂಬಿ ಚಂದ್ರಚಾ
2. ಮರಚಾರವೆ | ಶ್ರೀಲೋಕ್ಸಂಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ||

3. ಕನೆಂಯಿನ್ನ ಚೆಕಾಟಿ ಕುಂಡಲಪದವನ್ನಸ್ತಾಹಿ ರಾಜಸ್ಥಿತಂ ಮು
4. ಧೈರ್ಯದೊಂಡಿತ ಕಾಂಚನಾದ್ವಿಪರಿತಃ ಶಾಮಾಂ ಮಹಿಮಂಡಲಂ | ೪೯
5. ಲಾಘವಂ ಗಿರಿಜಾಕರೇಣ ವಿಲಸಂ ನಾಲಾ ಸಮುತ್ತಂ ನಿತಂ ನೀಲಂ ಭಾಸು
6. ರ ಕನಿಂಕಾ ಕುವಲಯಾಂ ತತ್ತ್ವಂ ನಮಃ ತಿಂಬಹವೆ | ತತ್ವಾ ತುಂಜ್ಞಿತಿ ಮಂಡಲಂ
7. ಸಮುದ್ರಗಾಧ್ಯಂಶೇ ಯಾಮೋಃ ಸಾಗರಸ್ತಾಂ ದಮ್ಮತ ವಿಕ್ರಮೋ ಜನಿ ತ
8. ಥಾ ಶ್ರೀ ಬುಕ್ತಿಳಕ್ಷ್ಯಾಪತಿಃ | ನಿಷ್ಣಂಪಾಣಿತಕಂಫಿತಾರಿ ಸುಭಷಿ
9. ಶೈವೀರಕ್ಷಿತೀ ಯಾನ್ಯಾ ಸಾ ಶ್ರೀಃ ಪೂರ್ಣಾಧಿಪತೀಹೆ=ರಸ್ಯ ಕೃಪಯಾ ತಂ ಪಾ
10. ತಿ ಲೋಂಂಂಾ ಚಿರ್ವಾ | ಭುಜಬಿಶೋಜಿ=ತ ಬುಕ್ತಿಮಹಿತೇಹೆ=ರಿಹರೇರಿಹ
11. ರೇಪಿ ಜ ನಂದನೆ | ಸಮವತಾಯ್ರ ಮಹಿಂ ಭುಜಮಾಡತೇ ಹರಿಕಯಾದ್ಭುತ ವಿ
12. ಕ್ರಮತಾಲಿನಿ | ತದ್ವಿತಾಂಚಿವ್ಯಮಾಷ್ಟಃ ಕ್ಷಿತಿಪತಿ ತಿಲಕೋ ಮಾ
13. ಧವಃ ಕ್ಷೋಣಿಯೇನಾಂ ಪಾಲಾಪಾಲಾ ನೃಪಾಲಾನಕೃತ ಕೃತಮತಿಃ ಕೋಂಕ
14. ಇನಾಂನ್ ಕಣಾಂನ್ | ಗೋವಾ ಕಲ್ಲಾಂತ ರಾವಾಮಾವಿತದದವ ಕಥಾ
15. ಸಿದ್ಧಸೀಂಹಾನರಸ್ತೇಜನಾಂ ರಂವ್ಯತಾನೀ ನರಹರಿ ನೃಪತು
16. ಸಂನ್ಯಾತಾತತ್ಪ್ರಕೀಯಾಂ ! ತತ್ತೀಂಹಾನನವಾಶ್ರಿತ ಶ್ವತಮಹಾ
17. ಭೂಖೃಷ್ಟಿರ್ಃ ಸಂಸಧಿತಪ್ರಾಪ್ತಾನಲ್ಪಿಸುಕಲ್ಪಿತಕ್ರಮಮಹಾಃ ಸಂಜಾ
18. ಯತೇ ಸ್ವೋದಯೋ ಉದ್ಭಿಂಬಂ ನಂಧ ಪರಿಪಾಳಕ್ಯೇ ದಯಾಂ ತೀಕ್ಷ್ಣಃ ಕರ್ತೃಃ ಪೀಡ
19. ಯನ್ ಶ್ರೀಮಹಾನ್ಂಧವ ತೇಜನಾ ವಿಜಯತೇ ಶ್ರೀಭಾನ್ಯಾರೋ
20. ಭೂತರ್ | ಸ್ವಸ್ತಿ ಶ್ರೀ ಮಹಾ [ರಾ] ಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ

II A—

21. ರಾಜಮಹಾಲಂಕಾರ ಪ್ರಭಾವಸೆಪಂನ ಪ್ರೋವದಿಕ್ಷಿಣಿಪ್ರಿಮ ನ
22. ಮುದ್ರಾಧಿಶ್ವರ ಅರಿರಾಯಾವಿಭಾದ ಭಾಜೆಗೆ ತಪ್ಪಿವ ರಾಯು
23. ರಗಂತ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಹರಿಕರಮಹಾರಾಯರು ವಿಜಯಾನಗರ
24. ದಲ್ಲಿ ನಿ[ಂ]ಹಾನರಾಧಿಷ್ಯಿತರಾಗಿ ಸಕಲ ಭೂಮಂಡಲವನು ಪ್ರ
25. ತಿಪಾಲಂ ಇದ್ದಲ್ಲಿ ತಕ ವರ್ಕ ಇಂಣಿ ಸಂದು ಇಪ್ಪತ್ತೇ
26. ರದನೆಯ ಪ್ರಮಾಧಿ ಸಂವತ್ಸರದ ಕಾತ್ಕರಕ ಶುದ್ಧ ಇಂ ಬುಧ
27. ವಾರ ಸೋಮೋಪರಾಗ ಪೂಜ್ಯಾಕಾಲದಲ್ಲಿ ಆ ಹರಿಕರಮಹಾರಾಯು
28. ರ ಅಜ್ಞಾಧಾರಕರಕ ಶ್ರೀಮಂನ್ಹಾವಂಶೀಶ್ವರರಕ ಹಾಡಣಣಿ ಒ
29. ಜಯರು ಗೋವಾನಗರಸಿಂಹಾನಾಧಿಷ್ಯಿತರಾಗಿ ಕೋಂಕ
30. ಇ ರಾಜ್ಯ ಚೆಂಪುತ್ತಿಯ ರಾಜ್ಯವನು ಪ್ರತಿಪಾಲಿಸುತ್ತ ಇದ್ದ
31. ಲ ಚೆಂಪುತ್ತಿಯ ವೇಂತೆಯಕ್ಕೆ ಸಲುವ ಹೂರ್ವಹಸೆ ನಾಡಕಾಣ್ಣಪುರ
32. ಗ್ರಾಮವನು ನಿಯತ ಶೈವೇತ್ರವಾಗಿ ವಾಸಿದ ಸಂಮಂಧ ಆಗ್ರಾಮದ
33. ಪ್ರೋವಕುಳ ಹದಿನೇಳು ಹೂನು ಅರುರ ಹಣವಡ್ಡ ಪ್ರತಿ ಗದ್ವಾ
34. ಇಂದಂಕಂ ಸಿದ್ಧಾಧ್ಯಾಯ ಹಂಸೆರಪರ ಲೆಕದಲಿ ಇಂನ್ನೂ ರ್ವಹಂನೋಂದು
35. ಹೂನು ಎಂಟುಹಣ ಆಗುತ್ತಿಯ ನಾಂಜೋಳಿಗಣ ಗ್ರಾಮಂಗಳನರೆ
36. ಧಿಯಿಂದ ಬಂದದು ನಾಲ್ಕುಹೂಂನು ಎಂಟುಹಣವು ಮೂರು=ವೀನ ಉಭಯೆಂ

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37. ಇಂನೂರ್ ಹದಿನಾರ್ ಹೊಂನು ಅರ್ ಹಣ್ಣಾ ಮೂರ್ ವೀನ
38. ದೊಳಗೆ ಆ ಗ್ರಾಮವನು ನಿಯತ ಶೈಕ್ಷಿಕ ವಾಗಿ ಪಾ
39. ಡಿಕೋಂಡದ

II B—

40. ಕ್ಕೆ ಆ ಅಗ್ರಹಾರದ ಮಹಾಬನಂಗಳಿಗೆ ಪೂರ್ವಪ್ರವಾಣಿ
41. ನಲ್ಲಿ ಪ್ರತಿವರ್ಷ ಒಂದಕ್ಕೂ ಅರಮನೆಯಿಂದ ಉತ್ತರಿಸಿರು ಗುಂಬ
42. ಇ ಇಡ್ಡತ್ತು ಹೊಂನನು ಅರಮನೆಗೆ ಬಿಂಬಿ ಆಗ್ರಾಮಕ್ಕೆ ಪ್ರವರ್ತ
43. ದಲು ಹೊಂಬಳಿ ಸರ್ವವಾನ್ಯ ದೇಶೋಪಾವಿಷ್ಯ ಹೊಂವಾರ್ ಕ್ರಯಕ
44. ಡ್ರಾಯ ಬಿಂಬಿ ಬೀಧಾರ ಸೇನೆ ಮರನ ಬಿಂಬಿ ಜೋಡಿಗ್ರಾ ಆ
45. ಗ್ರಾಮದ ತೋಡಿಗಾರುಕ ಉಷ್ಣಿನಕಾಯಿಕಂಬಿನಾಡಪರ
46. ಥಿಯಂದ ಬಹಂಫಾ ಮಳಬ್ರಯ ಮುಂತಾಗಿ ಸರ್ವಾಭಾಧಾ ಪರಿಪ್ರೇತ
47. ವಾಗಿ ಸರ್ವವಾನ್ಯವಾಗಿ ನಡನುವುದಕೆ ಅಧಿಕವಾ
48. ಗಿ ಕಟ್ಟಿಕೊಂಡ ಧನ ಮೂರತ್ತ ಅರ್ ಹೊಂನು ಐದುಕೂ ಕಾಗದಂ
49. ಜ್ಞಾ ಯುಕರ ಸ್ವಾಂಚ್ಯದ್ವಾರಾ ಉಷ್ಣಗೋರ್ತೆ ಸರ್ವ ನೂರ್ ಕ್ಕೆ ಇಡ್ಡತ್ತೊಂ
50. ಭತ್ತು ಹಣವಿನ ಲೇಕದಲ್ಲಿ ಏಳುಹೊಂನು ಮೂರ್ ಹಣವಡ್ಡ
51. ಆ ಗ್ರಾಮಕೆ ತೋಡಿಗಾರುಕದಿಂ ಹದಿನಾರ್ ಹೊಂನು ಅಂತು ಇನ್ನೂ
52. ರ್ ಯೆಷ್ಟತ್ತ ಅರ್ ಹೊಂನು ಐದುಹಣವನು ಪ್ರವಾಧಿ ಸಂವ
53. ತ್ಸರದ ಕಾತ್ರೀಕ ಶುದ್ಧ ಪಾಡ್ಯ ಅರಭೃತಾಗಿ ಪ್ರೋವ್ ಫೋರ್
54. ಕ್ತ್ಯಾಗಳಂಸ ಬ್ರಾಹ್ಮಣಗಳು ಸಪ್ತವಿಂತತ್ವತ್ತಿ ಸಂಪ್ರಾಕಾರಾ
55. ಗಿ ಅನುಭವಿಸ್ತು ಮುಕ್ಕಂಥಾಯವಾಗಿ ತರದೆ ಸುಖದಲಿ
56. ಹಂತಾಗಿ ನಿಯತ ಶೈಕ್ಷಿಕ ವಾಗಿ ಬಾಕೆಂಜ್ಲಿ ದೆಯರು ಕೊಟ್ಟ
57. ಧರ್ಮಶಾಸನ ನಾಮಾನ್ಯೋಯಿ ಧರ್ಮಶೇತ್ರಂ ಸ್ವಪಾಣಿಂ
58. ಕಾರ್ತಿಕಾಲೇ ಪಾಲನೀಯೋ ಭವದ್ವಿಃ । ಸರ್ವಾನೇತಾರಾಢ
59. ವಿನಃ ಪಾಧೀವೇಂದ್ರಾನ್ಧಾಯೋ ಭೂಯೋ ಯಾಜಕತೇ ರಾಮಂಡರ್ಭಃ ।

III A—

60. ತತ್ತೇ ತತ್ತೇ ಸದಾಚಾರ ದಾತ್ಯತ್ತೇ ಪಿಸಯ್ಯೇ ಸಯ್ಯೇ । ಅನ್ಯೋ
61. ಭಾಸ್ಯ ರಭೂಪಾಲಾತ್ಮೋ ಜಾಗತ್ತಿರ್ ಮಹಿತರೆ । ಧೀಮಾನೇ
62. ದಾಯಾತ್ಮೀಲಃ ಪ್ರತಿಪಿತಜನಕ್ತೇಪಣಿಃ ನಾಧಾಗೃಷ್ಣಃ
63. ಕತ್ತಾರಪುಂಜ್ಣಿಸ್ಯ ನಿತ್ಯಂ ಸರ್ಕಲಿಷಸಹ್ಯದಾನಂದಕಾಯ್ಯಾ
64. ಕದುಯುರಃ । ಉತ್ಪಾಹೀ ಸಿದ್ಧಮಂತ್ರಃ ಘಂಟಿದಿಕ ಸಿಜಾರಂ
65. ಭ ಭಾವ್ಯೇ ವರಾಂಸ್ಯಃ ಕೋಪಾ ವಾಸೇಯ್ಯೇ ಸ್ವಪಾಣಿಂ ಭಂಧಿ ಭ
66. ವತಿತರಾಂ ಭಾಸ್ಯ ರ ಕ್ಷೋಣಿಪಾಲಾತ್ । ಅಗ್ರಿಷ್ಯಃ ಪಂ
67. ಜಭಿರೇವ ವಂಚನಪರ್ಯಮಂತ್ರಾಂಕುರಃ ಸಹಿತಃ ಸಪ್ತಾಂಗಾಸಿ
68. ಸಮೀಕ್ಷೆ ಸಂಪ್ರತಿಮಹಾನೂಲ್ಯಬರ್ಲೇಃ ಪೆಂಷಿತಃ । ಯಸ್ತ
69. ಸೈತ್ಯವ ಕರಪ್ರಚಯಫಲಮಿತ್ವಾಹ್ಯಂ ಜನ್ಮಾರಾದರಾದಷ್ಟುವಾ

70. ਪ੍ਰਾਦਿਤੋਇਂਧਾਤੇ ਪਿਸ਼ੁਪ ਤ੍ਰੀ ਭਾਨ੍ਤੂ ਰਕਾਹੂ ਪਤੈਃ ॥
71. ਨ੍ਯੂਦੇਤ੍ਰਾਂ ਪੱਠੇਤ੍ਰਾਂ ਵਾ ਯੋਇਕੰਡੇ ਵਨੁਂਫਰਾਂ ਘ
72. ਬ੍ਰੀਂ ਵੱਖਾਨੁਕਾਣਾਂ ਵਿਚਾਂ ਯਾਂ ਜਾਇਤੇ ਕੁਮੀਃ
73. ਤ੍ਰੀ ਤ੍ਰੀ ਧਿਨਿਓਕ
74. ਤ੍ਰੀ ਤ੍ਰੀ ਤ੍ਰੀ ਤ੍ਰੀ ਤ੍ਰੀ

I B—

1. ਸ਼੍ਰੀ ਮਹਾਗਣਪਤਯੇ ਨਮः ਨਮਸਤੁਗ਼ਿਰਥੁਵਿਚੰਦ੍ਰਚਾ
2. ਮਰਚਾਰਵੇ । ਤੈਲੋਕਧਨਗਰਾਰੰਮੂਲਸਤਭਾਯ ਸ਼ਾਬਵੇ ॥
3. ਕਨੈ ਯਸਥ ਚਕਾਸਿ ਕੁਡਲਪਦਨਿਵਸਤਾਹਿਗਜ਼ਿਥਤਾਂ ਮ
4. ਧਯੋਦੋਤਿਤ ਕਾਂਚਨਾਦ੍ਰਿਪਰਿਤ: ਇਥਾਮ਼ ਮਹੀਮਾਂਡਲ । ਲੀ
5. ਲਾਈ ਗਿਰਿਜਾਕਰੇਣ ਵਿਲਸਾਂ ਨਾਲੰ ਸਮੁੱਤਾਂਸਿਤਾਂ ਨੀਲੰ ਭਾਖੁ
6. ਰਕਨੀਕਿ ਕੁਚਲਧਾਂ ਨਸਮੈ ਨਮਾ: ਸ਼ਾਬਵੇ । ਤਤਾਤੁਂ ਕਿਤਿਮਾਂਡਲਾਂ
7. ਸਮੁਦਗਾਇੰਦੇ ਯਦੋ: ਸਙਗਸਤਸਮਾਦਾਦ੍ਰਤਵਿਕਮੋਜ਼ਨਿ ਤ
8. ਥਾ ਸ਼੍ਰੀ ਬੁਕਣਕਸਮਾਪਤਿ: । ਨਿ਷ਕਾਂਗਾਂਥਿਤਕਪਿਤਾਰਿਸੁਭਟ
9. ਸ਼੍ਵੋਰਸਥਲੇ ਯਸਥ ਸਾ ਸ਼੍ਰੀ: ਪੰਧਾਧਿਪਤੇਹਰਸਥ ਕੁਪਧਾ ਸ਼ਾਂਪਾ
10. ਤਿ ਲੋਲਾ ਚਿੰਦ । ਮੁਜਵਲੋਜਿਤਕੁਕਮਹੀਪਤੇਹਰਿਹੇਰਿਹ
11. ਰੇਣਿ ਚ ਨਨਦੇ । ਸਮਵਤਾਈ ਮਹੀਂ ਮੁਜਮਾਂਡਲੇ ਹਰਿਹਿਤਾਦ੍ਰੂਤਵਿ
12. ਕਮਸਾਲਿਨਿ । ਤਢੀਸਾਚਿਵਿਮਾਸ: ਕਿਤਿਪਤਿਤਿਲਕੋ ਮਾ
13. ਧਵ: ਕਸੋਣਿਮੇਨਾਂ ਪਾਲੰ ਪਾਲੰ ਨ੍ਰਪਾਲਾਨਕੁਨਕੁਨਮਤਿ: ਕੌਂਕ
14. ਣਸਥਾਨ ਕਣਸਥਾਨ । ਗੋਵਾਂ ਕਲਪਾਨਤਰਾਵਾਮਵਿਸਾਦਥ ਕਥਾ
15. ਸਿਵਾਂਦਿਵਾਸਨਸਥਸਤੇਜਸਕਾਰੰ ਵਿਤਾਨੀ ਨਰਹਰਿਨ੍ਹੁਪਨੈ
16. ਸਾਂਮਤਾਂ ਤਤਸਵਕੀਤੁ । ਤਤਿਸਹਾਸਨਮਾਥਿਤਸ਼੍ਵਰਮਹਾ
17. ਭੂਭੁਚਿਛਰ: ਸੰਸਥਤਿਗਾਸਾਨਲਿਪਸੁਕਲਿਵਿਕਮਮਹਾ: ਸਾਂਜਾ
18. ਧਰੇ ਸ਼੍ਵੋਦਧੋ ਉਦਚਛੰਨਥ ਵਿਧਿਅਲਹਦਧਾਂ ਤੀਕਣੈ: ਕੈਰੈ: ਪੀਡ
19. ਧਰ ਸ਼੍ਰੀਮਾਨਮਾਧਵਤੇਜਸਾ ਵਿਜਧਰੇ ਸ਼੍ਰੀਮਾਸਕਰੋ
20. ਭੂਤਲੇ । ਸਵਿਸਤ ਸ਼੍ਰੀਮਹਾ[ਰਾ]ਜਾਧਿਰਾਜ ਰਾਜਪਰਮੇਸ਼ਵਰ

II A—

21. ਰਾਜਮਕੁਟਾਲਕਾਰਪ੍ਰਮਾਵਸੰਪਨ ਪ੍ਰਵੰਦਕਿਣਪਾਂਥੇਮਸ
22. ਸੁਦ੍ਰਾਧੀਸ਼ਵਰ ਅਰਿਰਾਥ ਵਿਮਾਡ ਭਾ਷ੇਗੇ ਤਧੁਵਰਾਥ
23. ਰਗੰਡ ਸ਼੍ਰੀ ਕੀਰਪ੍ਰਤਾਪ ਹਰਿਹਰ ਮਹਾਰਾਥੁ ਵਿਜਧਾਨਗਰ
24. ਦਲਿ ਸਿਹਾਸਨਾਧਿਇਤਰਾਗਿ ਸਕਲਭੂਮੰਡਲਵਨੁ ਪ੍ਰ
25. ਤਿਪਾਲਿਸਤਾਂ ਇਵਲਿ ਸ਼ਕਵਰਥ ੧੩੨੧ ਸੰਦੁ ਇਪਤੇ
26. ਰਡਨੇਧ ਪ੍ਰਮਾਥੀਸੰਵਤਸਰਦ ਕਾਰਿਕ ਸ਼ੁਦਾ ੧੫ ਵੁਧ
27. ਵਾਰ ਸੋਮੋਪਰਾਗਪੁਣਿਕਾਲਦਲੁ ਆ ਹਰਿਹਰਮਹਾਰਾਥ
28. ਰ ਆਝਾਧਾਰਕਰਹ ਸ਼੍ਰੀਮਨਮਹਾਮੰਤੀਸ਼ਵਰਰਹ ਵਾਚੰਣ ਓ
29. ਡੇਧਰ ਗੋਵਾਨਗਰ ਸਿਵਾਸਨਾਧਿਇਤਰਾਗਿ ਕੌਂਕ
30. ਣ ਰਾਜਧ ਚੰਦ੍ਰਗੁਤ੍ਤਿਥ ਰਾਜਧਵਨੁ ਪ੍ਰਤਿਪਾਲਿਸੁਤ ਇਵ
31. ਲਿ ਚੰਦ੍ਰਗੁਤ੍ਤਿਥ ਵੈਠੇਧਕੇ ਸਲੁਵ ਹੋਰੇਹਡੇ ਨਾਡ ਕਾਂਧਪੁਰ

32. ग्रामवनु नियतश्रोत्रवागि माडिद् संमंध आ ग्रामद्
33. पूर्वकुल हृदिनेलु होंनु आरु हणवडु प्रतिगदा
34. ण ओंदकं सिद्धाय हंनेरडर लेकदलि इंचूरहंनोंदु
35. होंनु एंदु हण आगुत्तिय नाडोळगण ग्रामगळ सर
36. थिर्यिद वंदडु नाल्कु होंनु एंदु हणबु मूरु वीस उभयं
37. इनूर हृदिनारु होंनु आरु हणउ मूरु वीस
38. दोळगे आ ग्रामवनु नियत श्रोत्रवागि मा
39. डि कोंडद

II B—

40. के आ अग्रहारद महाजनंगळिगे पूर्वप्रमाणि
41. नलु प्रतिवर्ष ओंदकं अरमनेर्यिद उत्तरिसि वह उच
42. क्लि इप्पत्तु होंननु अरमनेगे विडु आ ग्रामके पूर्वे
43. दलु होंवळि सर्वमान्यदेशोपादिय होंमारु क्रयक
44. डृय विडु वीढारसेसे मरन विडु जोडिग्राम आ
45. ग्रामद् तोटगारुक उप्पिनकाय कंवि नाड सर
46. थिर्यिद वहंथा मळव्रय मुंतागि सर्ववाधापरिहन
47. वागि सर्वमान्यवागि नडसुवुदके अधिकवा
48. गि कट्टिकोंड धन मूवत्तआरु होंनु एंदु हणहाग दं
49. ण्णायकरस्वाम्यदि उडुगोरें सह नूरक्क इप्पत्तों
50. भत्तु हणविन लेकदलि एलु होंनु मूरु हणवडु
51. आग्रामके तोटगारुकदि हृदिनारु होंनु अनु इन्
52. रु येप्पत आरु होंनु एंदु हणवनु प्रमाशी संच
53. त्सरद कार्तीक शुद्ध पाढ्य आरभ्यवागि पूर्वभो
54. कृगळंड वाह्यरुग्गु सप्तविंशतिवृत्तिसंख्याकावा
55. गि अनुभविस्तं मुक्कधायवागि तेरदे सुखदलि
56. हंतागि नियत श्रोत्रवागि वाचंणोडेयरु कोडु
57. धर्मशासन ॥ समान्योयं धर्मसेतुं नृपाणां
58. काले काले पालनीयो भवद्विः । सर्वानेनान्भा
59. विनः पार्थिवेद्रान्भूयोभूयोयाचते गमन्द्रः ।

III A—

60. शख्खे शाखे सदाचारे दातृत्वे विनये नये । अन्यो
61. भास्करभूपालाक्तो जागर्त्ति महीतले । धीमानौ
62. दार्यगीलः प्रशमितजनतोपमूवः साधुगृहः
63. कर्त्ता पुण्णायस्य नित्यं सकलजनहृदानंदकार्यं
64. कधुर्युः । उत्साही सिद्धमंत्रः फलविदितनिजारं
65. भमावो वदान्यः को वा मान्यो नृपाणां भुविभ
66. वति तरां भास्करक्षोणिपालात् । अग्रैः पं
67. चमिरेव वंचनपर्मंत्रांकुरः सपितः सपांगानि
68. समेत्य संप्रति महान्मूलैर्वलैः पोपितः । यस्त
69. स्यैव कग्प्रचयफलमित्युहं जनैगदगदपृष्ठा

70. षट्दिशो यथातिविमल श्री भास्करक्षमापतेः ॥
71. स्वदत्तां परदत्तां वा यो हरेत्त वसुंधरां ष
72. षु वर्यसहस्राणि विष्ट्रायां जायते क्रिमिः
73. श्री चियंवक
74. श्री श्री श्री श्री

Transliteration.

I B—

1. śrī Mahā-Gaṇapatayē nūnah nāmas tumga-śiraś-chum̄bi-cham̄dra-chā-
2. mara-chārave¹ trailōkya-nagarīrambhā-mūlastam̄bhāya Ša[m]bhāve ॥
3. karnē yasya chakāsti kum̄dala-pada-nyastāhi-rāja-sthitam̄ ma-
4. dhyō¹ dyōtita-kāmchanādri-paritah śyāmam̄ mahimām̄dalām̄ ! li-
5. lārthām̄ Girijā-karēṇa vilasam̄-nālam̄ samuttām̄sitam̄ nīlam̄ bhāsu-
6. ra-karnikam̄ kuvalayam̄ tasmai namah Ša[m]bhāve¹ tat-pātum̄ kshitimam̄-
- dalām̄
7. samudagād vam̄sē Yadōḥ Samgāmūs tasmād adbhuta-vikramō¹ jani ta-
8. thā śrī Bukkaṇa-kshimāpatih¹ nishkampāsthita-kāmpitāri-subhāta-
9. syōrasthalē yasya sā śrīh Pampālhīpatēr Harasya kripayā śam pā-
10. ti lōlā chiram̄ ! bhuja-balōrjita-Bukka-inahīptēr Hariharē'riha-
11. rē pi cha namdane¹ samavatārya mahim̄ bhuja-mām̄dale harihayādbhuta-vi-
12. kraṇaśālini¹ tad-dhī-sāchivyaṁ āptaḥ kshitipati-tilakō Mâ-
13. dhavah kshōṇūm̄ ēnām̄ pālām̄ pālām̄ nṛipilān akṛita kṛita-matiḥ Kom̄ka-
14. nāsthan̄ kaṇ iṣṭhān¹ Gōvām̄ kalpām̄ta-rāvām̄ aviśad atha kathā-
15. siddha-sim̄hyāsūnūsthas tējasphāram̄ vyatānī [n] Narahari-nṛipatau
16. samūnatau tat svakiyam̄ ! tat-sim̄hāsanam̄ āśrita śrita-mahā-
17. bhūbhṛich-chhirah-saīnsthiti-prāptānalpa-sukalpa-vikrama-mahāh samjā-
18. yate svōdayō uḍāchelihām̄nu atha va [i] ri-pāla-hṛidayam̄ tīkshṇaiḥ karaiḥ
- pīda-
19. yan śrīmān Mādhava-tējasā vijayate śrī Bhāskarō
20. bhūtale¹ svasti śrī mahā [rāj] jādhirāja rājaparūpn̄īśvara

II A—

21. rāja-makutālam̄kāra-prabhāva-sam̄pam̄na pūrva-dakshiṇa-paśchima-sa-
22. mudrādhīśvara ari-rāya-vibhāda bhāshege-tappuva-rāya-
23. ra-gam̄da śrī vīra-pratāpa Harihara-inahārāyaru Vijayānagara-
24. dalli si [m] hāsānādhishthitarāgi sakala-bhūmām̄dalāvanu pra-
25. tipūlistam̄ iddalli Śākavarsha 1321 sam̄du ippatte-
26. radaneya Praīnāthī-saīnivatsarada Kārtika śuddha 15 Budha-
27. vāra Sōmōparāga-pum̄nyakāladalū Hārihara-mahārāya-
28. ra ajñānādhārakaraha śrīmām̄na mahā-mam̄trīśvararaha Bācham̄ṇṇa-o-

1 Read madhyē.

29. deyaru Gôvânagara-simhyâsanâdhishthitarâgi Komka-
30. ñar-âjya Chamdraguttiyarâjya-vanu pratipâlisutta idda-
31. li Chamdraguttiya vêmþheyakke saluva Hoþahaðe-nâða Kânchapura-
32. grâmaavanu niyata-þrôtravâgi mâdida sammañdhâ â-grâmada
33. pûrvakuþa hadinêlu homnu âru haña vadâla prati gadyâ-
34. ña omdakam siddhâya hañnerâda-ra lekadali innûra hañnomdu
35. homnu emtu-haña â Guttiya-nâdôlagana grâmañgala sara-
36. thiymda bamdadu nalku homnu emtu hañavu mûru visa ubhayam
37. imnûra hadinâru homnu âru hañaü mûru-visa-
38. dolage â-grâmaavanu niyata-þrôtravâgi mâ-
39. dikomdada-

II B—

40. kke â-agrahârada mahâjanamgalige pûrva-pramâni-
41. nalu prativarsha omdakkam aramneyimda uttarisi baha umba-
42. li ippattu homnanu aramanegi biþtu â grâmakke pûrva-
43. dalu hombalî sarvamânya dêþopâdiya hommâru kraya ka-
44. ðdâya biþti biðhâra sêse marana biþti jödi grâsa â-
45. grâmada tôttagâruka uppinakâya-kambi nâdasara-
46. thiymda bahamthâ maþabraya inumtâgi sarva-bâdhâ-parihritâ-
47. vâgi sarvamânyavâgi naðasuvadake adhikavâ-
48. gi katþikomða dhana mûvatta âru homnu aidu haña hâga ðam-
49. ññâyakara svâmîmyadim uðugoresaha nûrakke ippattoni-
50. bhattu hañavina lekadali êlu homnu mûru hañavaðda
51. a grâmake tôttagârukadim hadinâru homnu amtu inû-
52. ra yeppatta âru homnu aidu hañavanu Praimâthi-sañvâ-
53. tsarada Kartika suddha pâdya ârabhyavâgi pûrvabhô-
54. ktrigaþaha brâhmarugaþa saptavimšati vritti sañkhyâkâvâ-
55. gi anubhavistam mukkamdhâya vâgi terade sukhadali-
56. hamtâgi niyata-þrôtravâgi Bâchamññodeyaru koþta
57. dharma-sâsana || sâmânyôyam dharmasêtum¹ nrîpâñam
58. kâle kale þâlanîyô bhavadbhih || sarvân êtân bhâ-
59. vinaþ pârthivêñdrân bhûyô bhûyô yâchate Râmachamdrah ||

III A—

60. sâstrê sâstrê sadâchârê dâtritvê vinayê nayê || anyô
61. Bhâskara-bhûpâlat kô jâgartti mahîtale¹ dhîmân au-
62. dâryasilaþ praþamita-janatôpaplavaþ sâdhu-grihyah
63. karttâ pumñnyasya nityam sakala-jana-hrid-ânamda-kâryai-
64. ka-dhuryah || utsâhî siddha-mamtraþ phala-vidita-nijâram-

¹ Read sétur.

65. bha-bhāvō vadānyaḥ kō vā mānyō nṛipāṇām bhuvi bha-
 66. vati tarām Bhāskara-kshōṇipālāt! agraiḥ pām-
 67. chabhir ēva vamchana-parair māmtrāṁkurah sapitah saptāṁgāni
 68. samētya samprati mahān mūlair balaiḥ pōshitah! yas ta-
 69. syaiva kara-prachaya-phalam ityūhyam janair ādarād ashta vā
 70. shṭa diśo yayāti vimala śrī Bhāskara-kshmāpatēh ||¹
 71. sva-dattām para-dattām vā yō harētta vasumdharam sha-
 72. shthim varsha-sahasrāṇi vishthāyām jāyate krimih
 73. śrī Triyambaka (in Kannada characters)
 74. śrī śrī śrī śrī śrī (Do)

Translation.

Lines 1—6.

Salutation to Śrī Mahāganapati : (Praise of Śambhu) : Salutation to Śambhu in whose ear shines in place of the usual ear-ring, the serpent king, on whom rests the earth which has the bright golden Mountain (Mēru) in its centre and is black all around and which is a kuvalaya (blue lotus flower or earth) with a bright pericarp held for sport in her hand by Pārvati.

Lines 6—19.

For protecting that earth was born in the lineage of Yadu, king Sangama. From him was born the highly valiant king Bukka. Placed on the breast of this king who made the hostile kings that had never trembled before shake with fear, the goddess of wealth who had long been unsteady has obtained peace by the grace of Hara, the lord of Pampā. The son of the mighty-armed Bukka, a destroyer of enemies, took the earth from his father's shoulders to his own shoulders, possessed of the great prowess of Indra. The ornament to kings, Mādhava, attaining the position of his minister, ruled the earth and possessed of great wisdom reduced to atoms (kanastha) the rulers of Konkāna and entered Gōvā famous in all ages (kalpāntarāvām) and seated himself on the throne renowned in stories. He transferred his great lustre to the wise Narahari-nṛipati (*i.e.*, Narahari succeeded to the position of Mādhava). Seated on of that throne Bhāskara prospers on earth with the lustre of Mādhava, possessed of the brightness of great prowess attained by standing on the heads of renowned kings (mountains), and rising up with his greatness and tormenting with his sharp hands (rays) the hearts of his enemies.

Lines 20—31.

Be it well. While the mahārājādhirāja rāja-paramēśvara, an ornament to the diadems of kings, possessed of great glory, lord of the eastern, southern and western oceans, destroyer of enemy kings, destroyer of kings who break their word, śrī vīra-

1 There are several errors in this verse.

pratāpa Harihara-Mahārāya was ruling the whole earth seated on the throne at Vijayānagara :—

After the expiry of the Śaka year 1321, in the 22nd year, on the 15th lunar day of the bright half of Kārtika in the year Pramāthi, on Wednesday, on the holy occasion of the lunar eclipse, while the bearer of orders of that Harihararāya, the foremost among the ministers Bāchaṇṇa Odēyar was seated on the throne of Gōvānagara and was ruling the kingdom of Konkāna and Chandragutti :—

Lines 31—58.

In connection with the formation as *niyata-śrōta* of the village Kānvapura in Horahadānāḍ in the Venṭheya of Chandragutti, the original revenue of the village which amounted to 17 hons, 6½ haṇas rose to 211 hons, 8 haṇas at the rate of 12 gadyāṇas (hons) of *siddhāya* (fixed land revenue) for each gadyāṇa. The revenue from the *sarathi* (a tax) of the villages in that Guttiya-nāḍ (same as Chandragutti division) came to 4 hons, 8 haṇas and 3 vīsas: total revenue 216 varahas, 6 haṇas and 3 vīsas. Of this amount, as the village had been made as a *niyata-śrōtriya* (land granted to priests on the payment of a small amount of quit-rent per year) for the mahājanas of the agrahāra, a sum of 20 varahas which had been received by the mahājanas from previous times should be paid annually to the palace, but all other taxes on the village should be remitted as in sarvamānya lands including *hombali*, *hommāru*, *kraya* (sales tax), *kaḍḍāya* (impositions), *bitti* (forced labour), *biḍāra* (camping tax), *sese*, *marana-bitti* (taking of trees by force ?), *jōdi* (quit-rent), *grāsa* (feeding of king's servants ?) and the *tōṭagāṇike* (taxes on garden ?) *uppinakāyakambi* (tax on jars of pickles ?), *nāḍa sarathi* and *mala-braya* therein. The village is to be treated as free of all imposts and taxes. From the first lunar day of the bright half of Kārtika in the year Pramāthi the Brahmins who have been enjoying the agrahāra all along will enjoy divided into 27 vṛittis the (former) revenue of the village with the addition of the following : 36 hons and 5 haṇas and 1 hāga being the income of the lands newly added (?) 7 hons 3½ haṇas earned from the *daṇḍāyakara-svāmya* and *udugore* at the rate of 29 haṇas per hundred, 16 hons earned from the *tōṭagāṇikre* (taxes on garden) of the village : all together they will enjoy the revenue of 276 hons and 5 haṇas from the village without the payment of *mukkandhāya* (payment of one-third of the taxes ?) and as niyata-śrōtra. To this effect has Bāchaṇṇodēyar granted this charter of dharma :—(The meaning of the details of the grant made is not clear).

Lines 58—60.

This bridge of dharma is common to kings and should be protected by you (kings) from time to time. Rāmachandra asks this of all future kings again and again.

Lines 61—67.

Who on earth other than king Bhāskara is so well versed in the use of arms knowledge of śāstras, piety, liberality, courteousness, and diplomacy? Wise, (generous,

reliever of the troubles of the people, supporter of good men ever virtuous in deeds, always engaged in doing things pleasing to all, ever enthusiastic, successful in diplomacy, the fruits of his actions showing his skill in undertaking them, magnanimous :—who among the kings on earth is so highly worthy of honour as Bhâskara-kshônipâla ?

Lines 68—71.

The sprouts of *mantra* (polity or state craft) have been set up by the five *agras* (full of deceit): with the seven angas united it has now been nurtured by strong roots. It is seen by people with great regard that its fruits can be reached by the hand (its results are the collection of taxes). Thus the tree of state-craft of the illustrious Bhâskara-kshmâpati spreads to all the eight cardinal directions (the meaning of this stanza is far from clear).

Lines 72—75.

He who takes away land given by himself or by others is born as a worm in ordure for sixty thousand years.

Śrî Triyambaka :—good fortune.

Note.

This records the gift of the village Kâñvapura situated in Horahadenâd in Chandragutti-venṭheya to certain Brahmans as *niyata-srôtra* free from all taxes and imposts by Bâchaṇṇa Vodeyar, governor of Gôvâ and a subordinate of Harihara II. The village was formed into an agrahâra, consisting of 27 vrittis divided among the Brahmans and bringing an aggregate annual revenue of 276 hons and five haṇas from the month of Kârtika in the year Pramâthi. The date of the grant is given as Ś 1322 Pramâthi sam. Kâr ū 15 Wednesday, a day of lunar eclipse and corresponds to Wednesday, 15th October 1399 A.D. The date occurs in the month Adhika Kârtika and a lunar eclipse is shown to have occurred on that day in Svamikannu Pillay's Ephemeris.

Bâchaṇṇa Vodeyar called also Bhâskara, is said in the record to have been the ruler of the Konkaṇa and Chandragutti kingdoms seated on the throne of Gôvâ. He is spoken of as the successor of Mâdhava and Narahari in that post (the meaning of the stanza referring to their relations in the record is not very clear). Mâdhava is spoken of as the minister of Harihara II and the conqueror of the Konkaṇa kingdom and the acquirer of the throne of the city of Gôvâ.

Regarding the three governors referred to in the record, Mâdhava is the same as Mâdhavamantrin. He was the minister at first of Prince Mârapa, later of King Bukka I and later still of the King Harihara II. He conquered Konkaṇa and its capital Gôvâ and renovated the temples in Gôvâ which had been ruined by the Turushkas. He is also spoken of as the expounder of the Upanishads, the illumina-

nator of the Śaivāgamas, the author of Kāvyas, performer of mahādānas and the teacher of Nītiśāstra in the Chaudale grant of 1391 A.D. (*see* M.A.R. 1929, p. 172 and Ep. Ind. XXI, p. 17). He is called in the inscriptions as Mādhavarāja and Vīravasanta Mādhavarāya (*see* E.C. VII, Honnāli 71).

Mādhavamantrin's successor on the throne of Gōvā was Narahari Mantrin. He is said to have been appointed to that post by Harihara II after the death of Mādhavamantrin which took place about 1391 (*see* J. B. Br. A. S. IX, p. 227). He was a Brahman of Ātrēya-gōtra. His father is named Brahmarasa and his mother Ambikā or Manchāmbikā (*see* J. B. Br. A. S. IV, p. 108 and Ep. Ind. XXI, p. 17). He is said to have been a disciple of the sage Vidyāśankara and set up in his office (installed) by Mādhavamantrin (Mādhavarājēna kṛita-pratishṭhāḥ) [*ibid.* pp. 17 and 23]. Whether this Vidyāśankara was identical with Vidyātīrtha of the Śringeri Matt or whether he was identical with Kriyāśakti who is said to have died in 1388 as stated in an inscription near Muļbāgal (*see* E. C. X, Mulbagal 11) it is not easy to determine. Vidyātīrtha is called Vidyāśankara in later literature though he is called Vidyātīrtha in the contemporary literature and inscriptions (*see* M. A. R. 1932, p. 106). The Śaiva teacher Kriyāśakti on whose death an image of Vidyāśankara was set up as his effigy is said to have been held in great honour by Immađi Bukka, son of Harihara II (*see* E. C. X, Translation p. 74). Narahari is praised highly in the Kuchara grant as a kingly personage, highly learned and a patron of learning (*see* p. 108, J. B. Br. A.S. IV).

Bāchaṇṇa Odēyar or Bhāskara, the donor in the present record who is praised as prospering by the light of Mādhava (Mādhava-tējasā vijayate) and as the governor of Gōvā, is evidently the younger brother of Narahari who is spoken of as his *agraja* (elder brother) in the Kuchara grant of 1391 A.D. A record of Š 1319 Dhātu (1396) calls him as Gōvāpuravarādhīśvara and a *kumāra* (son or dependant) of Vīravasanta Mādhavarāya (Mādhavamantrin) [*see* E.C. VII, Honnāli 71]. He is spoken of as the governor of Bārakūr-rājya under Prince Bukka II in Š 1328 and is said to have made a gift of lands to Śri Narasiṁhabhāratī Voḍeya of the Śringeri Matt (M.E.R. No. 369 of 1927). He seems to have been governor of Bārakūr in the reign of Dēvarāya I as late as 1407 A.D. as is known from an inscription at Pandēśvara in S. Canara District (*see* M.E.R. No. 609 of 1930).

At the village Belgāmi in Tālagunda Hobli, on a beam in the Basavannana-maṇṭapa of the Kēdārēśvara temple.

Kannada language and characters.

ಷಿಕ್ಷಾರಿಪುರದ ತಾಲ್ಲೂಕು ತಾಳಗುಂದ ಹೊ೦ಬಳಿ ಬೆಳಗಾವಿ ಗ್ರಾಮದ ಕೇದಾರೇಶ್ವರ ದೇವರ ದೇವನಾಥನ ನದಿ ಬನಷಪುನ ಮಂಡಪದ ತೋರೆ ಮೇಲೆ

- ಸ್ವೇಶಿತ್ವಮನ್ಯಹಾಮಂಜ್ಞಿಂದ್ರಿಯರ ಕಾದಂಬ ಕಣ್ಣಿರವ ಕಲಿಗಳಿಂಕುತ್ತ ಕಾವ ದೀವರಸರ್ ನವೆ ಪದಮುಮುಂ
 - ಮೂಡಣ ಭದ್ರಮುಮನಳಿಂಕಾರ ಸಹಿತ ಮಾಡಿಸಿದರ್ ||

Note.

This records the construction of the *navapada* and *mûḍaṇabhadra* with ornamentation by the illustrious Mahâmaṇḍalâśvara Kâvadêvarasar. His titles given are Kâdamba-kaṇṭhîrava and *kaligalāmksa* (an elephant-goad to warriors). No date is given. The characters seem to belong to the close of the 13th century or the beginning of the 14th century. There is a Kadamba King Kâvadêvarasa ruling from C 1258 to C 1307. The present record may belong to him.

Navapada means new area or new room. Mûdanabhadra means eastern entrance. Both these terms may refer to the construction of the above mantapa.

38

At the same village Belgâmi, on a slab in the backyard of the house of Sangappagauda in front of the Sômêśvara temple.

Size 4'-6" x 2'-6"

ಷ್ಟಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕು ತಾಳಗುಂಡ ಹೊಂಬಳಿ ಬೆಳಗಾವಿ ಗ್ರಾಮದ ಸೋಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಏದುರಿಗೆ ಇರುವ ನಂಗಪ್ಪಗೌಡರ ಹಿತ ಲಲ್ಲಿ ನಷ್ಟ ಕಲ್ಪ.

ಪ್ರಮಾಣ $4\frac{1}{2}' \times 2\frac{1}{2}'$.

- ನಮನ್ತಂಗಶಿರಶ್ವಂಬಿ ಚೆಂದುಚಾಮರಚಾರವೆ ಶ್ರೀಕೃಷ್ಣನಗರಾರಂಭ ಮೂಳಸ್ತಂಭಾಯ ತಂಭವೆ
 - ಶ್ರೀಪತಿ
 - ದದಿಂಚೋಳನ ಮೂರ್ಖೆಯಂ ಮುಜುದು ಪಾಂಚಾಲಾವನೀಪಾಳನುಕ್ಕದ ಬೆಂಕೊಣ್ಣ ಭೂಕಾನ್ತೆಯಪ
 - ದುಳಧಿಂತದ್ವಾಜಾದಣ್ಣದೊಳು ತಳೆದು ವಿಕ್ರಾಂತನಂಪದದೆ ವಿಕ್ರಮೋದಕ್ಕುದ . . . ವಿಕ್ಷೇಂಧರಾ ಜೆಕ್ಕದೋಳಿ॥ ವ [ಚ] ನ
 - ಇಂತನಿಸಿದ ಸಮನ್ತ . . . ಪರಮ ಭಟ್ಟಾರಕನತ್ವಾ
 - ಶ್ರಯಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀಮತ್ತಿಭುವನಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾ ಭಿವ್ಯ
 - ಧಿ ಪ್ರವರ್ಥಾಪೂರವಾನ ವಾಚಂದ್ರಾಕ್ಷಾತಾರಂ ಕಲ್ಯಾಣಪ್ರರದ ನೆಲೆವೀಡಿನೊಳು ಸುಖಸಂಕಥಾವಿನೋತ್ತರಾ ದದಿಂ ರಾಜ್ಯಂಗೆಯು
 - ತ್ತಮಿರೆ ತತ್ವಾದ ಪದ್ಮೋಪಚೈವಿ ಯೈರಿದಳನಿಶಿತಬಾಳ್ಳಿನೆನಿಸಿದ ನನನ್ತಪಾಳದಣ್ಣನಾಯಕನಿಂ. . . .
 - ನಾಧಿನಿ ಸಹ್ಯಮಾಳವಮನತ್ತಹಿಂಮಂಬರಪಿತ್ತದಕ್ಷಿಣಾಶಾಧರಣೋತೆರಂ ಜಳದೆ ನಾಂದಿನಿ ದೊಬ್ಬಾ ದಿಗ್ಬಾಗರಸಾಗಿ

10. ರಕ್ಷೇಮದೆ ವಿಕ್ರಮನೀಗಳ ನನ್ತಮಬ್ಜ್ಯುಂದ ವಿಕ್ಷಿಧರಾತ್ಲಾಗ್ರಹೋಽಂ|| ಕನ್ನ|| ಬೆಸಗೆಯ್ಯದವನಿ
11. ಪಾಳರ ವಸುವಂ ಮನದವಿಸುದ್ಧಮಂ ಪರಿಗ್ರಹಿಸಿದ ಸೇಣೈಸೆಗಂ ತನ್ನಯುಕೀತ್ತಿಂಪ್ರಸರಂ ಪ್ರವಹಿಸಲ
ನನ್ತಪಾಳಚಮೂಪಂ|| ವ||
12. ಇಂತನಿಸಿದ ಮಹಾಪ್ರಚಣ್ಣ ದಣ್ಣನಾಯಕ ನನ್ತಪಾಳದಣ್ಣನಾಯಕನಗ್ರಜೆಯ ತನೂಜಂ ಗೋಪಿನ್ನ
ರಾಜನೆಂಬನೆಂದೋರೆ
13. ಯಂನೆಂದಡೆ||ವ್ಯ|| ಕುಳಶೈಳೇಂದ್ರಂಗಳೋಳು ಮಂದರಶಿವರವದೆಂತಂತೆ ದಿಗಾಢಗನಿಖಿ ದಿಗಧಿನಾನೀ
14. ಕದೊಳು ಶಕ್ರನಂತಂತಳ ಕೀತ್ತಿಂ ಶ್ರೀ ಪದೂಪಲ್ [ಭ] ನತುಳ
15. ಬರೋದಾಸಿ ಗೋವಿನ್ನರಾಜಂ|| ವ್ಯ|| ಬುಧಾಳಿದಾ
16. ನದೋದವಿಂದಾತ್ತೀಯ ಭೂಮಣಿಂ ಘಳಶೋಭಾಕರಮಾಯು ನತ್ಯದೋದವಿಂ ದಳಂಬಾಪ್ವ . . .
ಭೂತಳದೋಳು ಮತ್ತಿನದಣ್ಣ
17. ನಾಧರದೇಂ ಗೋವಿನ್ನದಣ್ಣಾಧಿಪ|| ಇಂತನಿಸಿದ ಮಹಾಪ್ರಚಣ್ಣ ದಣ್ಣನಾಯಕ ಗೋವಿನ್ನರಸಭ್ಯನ
ವಾಸೆ ಪನ್ನಿಜ್ಞಾಂ [ಸಿ] ರಮಂ ದುಷ್ಪನಿಗ್ರಹ
18. ವಿಶ್ವಪ್ರತಿಜಾಳನಂಗೆಯ್ಯ ಪರಿಪಾಳನುತ್ತಪಿರೆ ಅಲ್ಲಿಯ ರಾಜಧಾನಿ ಬಲಪುರಮೆಂಬುದದೆಂತಪ್ಪುದೆಂ
ದೋಡೆ|| ವ್ಯ||
19. ಜಳರುಹಪ್ಪಣ್ಣದಿಂ ಮಧುಕರಾವಳಿಯಿಂ ಕಳಹಂಸಕೀರಕೋಕಿಳ ಸಹಕಾರಭೂರುಹವನಾವಳಿಯಿಂ
ನವನಾಗಪ್ರೇಗಪಾ
20. ಛಲಮುಚುಕುನ್ನ ಕುನ್ನ ಲತಿಕಾವೃತದಿಂದಮೆ ಬಳಿಗಾವಿ ಕುಂತಳ ವಿಷಯಾಂಗನಾಕುಟಿಳ ಕುಂತಳದಂ
ಶರಲೋಹಿತೋಣುಗುಂ|| ಅ ಪುರವ
21. ರದೋಳು ಧಮ್ಮಾವ್ಯಾಪಾರ ಕಥಾಪ್ರತಿಷ್ಠಿತ ಕೀತ್ತಿಂ ಶ್ರೀಪತಿ ನ್ನ ತವಾಣೀಪತಿ ಸುಖಿವ್ಯಾನೋಸೆದು
ಗೋಪತಯೆಂಬ||
22. ಅ ಮಹಾಪುರುಷನ ಕುಲಪ್ರಭಾವಮುಂ ಧಮ್ಮಾಪ್ರಭಾವಮುವದಾವದೆಂದೋಡೆ|| ವ್ಯ|| ಉದಧಿತರಂಗ
ತಾಡಿತಧರಿತ್ತಿಗೆ ಮಧ್ಯಮೆನಿಪ್ಪಮು
23. . . . ದುದಿಸಿದಾನ್ವಯದೋ ಕನ್ನಮಜ್ಜಿಯಂ
ಉಳಾಮದಾನ್ವಯ ಶಿಖಾಮಣಿ ದೆಹ್ವಳನಾಯಕಂಮು
24. ಹಾನ್ನದದೋಳೆ ಪುಟ್ಟಿಕೀತ್ತಿಂಯನುಪಾಜ್ಞಾಸಿದಂ ಸಿಜವಂತವದ್ಭ್ಯಾಸಂ|| ಅ ಮಹಾನುಭಾವನ ಚಿತ್ತ
ವಲ್ಲಭೆ ವಾಗ್ದೀವಿಯೆಂಬಳೇ ದೋರೆಯರೆಂದಡೆ|| ಕಂ||
25. ಪತಿಭಕ್ತಿಯೋಳಾದ್ಯದರುಂದತಯೆಸಿಸಿದ್ದ್ಯಾಸುಪಮಾಳು ಸತಿಯೆನಿಸಿ
ದ್ದ್ಯಾಸು ಮಹಾನತಯೆಂದಡೆ ವಾಗ್ದೀವಿಗೆಣಿ ತೋಳಣಿ
26. ಯೋಳರೆ|| ತಂದ್ದಂಪತಿಗಳೆ|| ವ್ಯತ್ತ|| ಬಾಹುಬಲಕುಲಚಲ ಮುದಾರಗಭೀರತೆ ತೋಚನದ್ದುಣ ನಾಹನ
ವಣ್ಣ ಕೂಪ್ರಾಳಿಚಟ್ಟರೆ ಪುಟ್ಟಿದಸಿಪ್ಪಾತಿಪ್ಪ
27. ಮಹಾರ್ಹಿಜನಸ್ತಿವಾನ ಮಣವಿಲ್ಲನಿ ತಣ್ಣನೋಟ್ಟಿನಾಯಕಂ|| ಅದಣ್ಣನಾಯಕಂಗಂ ಮಹಿತಳವಂ
ದಿತ ವಾಗ್ದೀವಿಗಂ|| ಮತ್ತಮಾತನೆಂತಪ್ಪನೆಂದಡೆ||
28. ವನನಿಧಿಯೆಂತುಷಂತುಷು ಗಭೀರ ಗುಣೋದಯದೇಳ್ಳಿ ಚಾರುಕಾಂಚನಗಿರಿಯಂತುಷಂತುಷು ಮಹ
ಧ್ವಾಗುಣೋದಯದೇಳ್ಳಿ ಮನ್ನಣ ಮನುಮನಿಯಂ
29. ತುಷಂತುಷು ಜರಿತ್ತುಗುಣೋದಯದೇಳ್ಳಿ ಯೆಂದು ಮೇಡಿನಿ ನೆಚ್ಚೆ ಸೊಟ್ಟಿನಾಯಕನುತ್ತವದಿಂ ಪ್ರಾಗಳ್ಳಂ
ನಿರಂತರಂ|| ಅತಂಬಳಕ್ಕೆ ಸಹಳಧರಾತ್ಲದೋಳು

30. ದಾನಂಥಮೃತ ಪುರುಷಾತ್ಮಕ ಗುಣೋಪೇತನೆಸಿಸಿದ್ವರ್ತ ನೆಗಟ್ಟುಪರ್ವಾತೀತ ಶೀತ್ತಲಪಣಿಯ ತಳಿ ದಿದ್ವರ್ತ || ಅ ಪುರುಷಾಕಾರಪುರುಷೋತ್ತಮನ ಚಿತ್ತಹಾರಿ
31. ಈ ಸಲ್ಲಕ್ಷಣೆಯೆಂಬಳೇ ದೂರೆಯಳಿಂದದೆ || ಕಂ || ಅಷ್ಟಾಣದಾನಗುಣದಿಂದಕ್ಕಾಯ ನೌಭಾಗ್ಯ ಭಾಗ್ಯಪತಿ ಭಕ್ತಿಯಿನಾರ್ಥಿಕ್ಕನುವಡನುಪರು
32. ಸಲ್ಲಕ್ಷಣೆಯೆನೆ ನೆಗಟ್ಟುಳಿಂಬಳಿ ವಸುಧಾತಳದೂಳಿ || ತದ್ವಂಪತಿಗಳ್ || ಕಂ || ಆನೊಟ್ಟಿನಾಯಕಂಗಮು ಮಾಸಂಸಿಭೆಯೆನಿಸಿ ನೆಗಟ್ಟುಸಲ್ಲಕ್ಷಣೆಗಂ
33. ಭಾಸುರಗುಣ ಸಕಲಕಳಾಭಾವನಂ ಜನಿಯಾಸಿದ ನೊಸದು ಗೋಪತಿಯೆನಿಪಂ || ಮತ್ತು ವಾಧಮೃತಚಿತ್ತ ಪ್ರವಶ್ತರ್ತಕನೆಂತಪ್ಪನೆಂದರೆ || ವ್ಯ || ವಿನಯುದಜನ್ಮ
34. ಭಾಮಿ ಪುರುಷಾತ್ಮಕದ ಹೊತ್ತ ಮೊದಲು ಪೊದಳ್ಳುಮಾಂತನದೆಸೆವಷ್ಟುಶಾಂತದ ತಪಮೃತನೆ ಸೆತ್ತುದ ಬಿತ್ತು ಬಂಧನಂದನ ವನಜೂತರಾಜ ಪ್ರಿಯ
35. ನಂದನ [ನ] ನಿಂದ್ಯಧೈಯ್ಯ ಕಾಂಚನಗಿರಿಯೆಂದು ಬಣ್ಣಿಸುತ್ತಮಿಪ್ಪುರ್ವದು ಗೋಪತಿಯಂ ಜಗಜ್ಞನಂ || ಕಂ || ತೋಯದಿಪರಿವೃತ ವಸುಮಾತಿಬೇಯೆನೆ ಧರ್ಮಕ್ಕೆವಿ
36. . . . ಮಂತಪಿನಯ [ಯ] ಶಶ್ಮೀಯಂತಳೆದಂಗೋಪತಿ ನಾಯಕನನುಪಮು ಚರಿತ್ರ ಸಿಮೃತ ಲ್ಗಾತ್ರಂ || ರತ್ನಯಂ ಸ್ವಕೇಯಿದಾರಾವೃತದೂಳಿಯಮಿ
37. ಸಿತದೀಯ ಧನಮುಂ ಧರ್ಮಾತ್ಮನ್ವಿತಮಾಗಿ ತವಿಸಿದಂಗೋಪತಿ ನಾಯಕನಿಷ್ಠ ಶಿಷ್ಟಜನನಂತಪ್ಪಂ || ವಿಧುವಿತದಕ್ತಿರ್ತ ಲಕ್ಷ್ಯೇವಧುವಿಂ ಧೈಯ್ಯದಾನ ಧರ್ಮಗು
38. ಇದಂ ತಳಿದಂ ಬುಧಬಂಧುಗಾಗ್ಯ ಗೋತ್ರಾಂಬಾಧಿ ಚಂದ್ರಮನೆನಿಸಿ ನೆಗಟ್ಟು ಗೋಪತಿ ಧರೆಯಧಿಪಂ || ವ್ಯ || ಇಂತಹನಿಸಿ ನೆಗತ್ತುರ್ತಗಂ ಪೂಗತ್ತುರ್ತಗಂ ದಾನಕ್ಕುಂ ಧರ್ಮ
39. ಕ್ಕಂ ನೆಲೆಯಾಗಿ ಶಿಷ್ಟೇಷ್ಟು ವಿಬುಧಬಂಧವ ಜನಮನೋರಧ ಫಳಪ್ರದಾಯಕ ನೆನಿಸಿದ ಗೋಪತಿನಾ ಯಕಂ ಪರೋಪಕಾರಾತ್ಮಕ ಮಿದಂ ಶರೀರ
40. [ಮೊಂ] ಬ ಲೋಕೋತ್ಸಿಯಂ ಯಥಾತ್ಮಕಂ ಮಾಡಿ ಬಲಿಪುರದ ನಗರ ಪಂಚಮಲಸ್ಥಾನಕ್ಕೆ ಪಾದಪೂಜೆ ಯಂಕೊಟ್ಟು ಶ್ರೀಮದ್ದಣಿನಾಯಕ ಗೋವಿನ್ದರ.
41. [ನ] ರನನ್ನಿಧಾನದೊಳು ಶ್ರೀಮಚ್ಚಾಳುಕ್ಕೆ ವಿಕ್ರಮಪರ್ವತ ಅಂತರೆ ಚಿತ್ರಭಾಸುನಂವತ್ಸರದ ಕಾಲ್ಯಾಣದ ಮಾವಾಸ್ಯ ಅದಿತ್ಯವಾ
42. ರ ಸಂಕ್ರಮಣ ವ್ಯತೀಪಾತದಂದು ಗೋಪತಿನಾಯಕನಂದಾನ ನಿಮಿತ್ತದಿ ಬಳಿಯ ಬಯಲೋಳು ಕಚ್ಚಿಯಾಗಿಂಬಿಂದೊಂದು ಮತ್ತು.
43. . . . ಯುಮನೋಂದು ಮನೆಯುಮಂ ಸವ್ವರ್ತ ನಮಶ್ವರಾಗಿ ಮಾರುಗೊಂಡು ಪನ್ನಿಪ್ಪರ್ತ ಬ್ರಾಹ್ಮಣರಾಹಾರ ದಾನಕ್ಕೆ ಬಿಟ್ಟ ಮತ್ತೆ ಪಿದಱಮಳ ಬ್ರಯಕ್ಕೆ
44. ಹತ್ತುಗದ್ವಾಣಪ್ರೇನ್ನವ್ರಿದಿಯಿಂ ನಡೆವನಾಗಿ ಕೊಟ್ಟನ್ನೀ ಧರ್ಮಾತ್ಮವನೋಪ್ಪರ್ತ ಪ್ರತಿಪಾಳಿಸಿ ದಾತಂ ವಾರಣಾಸಿ ಕುರುಕ್ಕೇತ್ತ ಪ್ರಯಾಗ ಅಗ್ನಿತೀತ್ತರ್ತಗಂ
45. ಇಂಳು ನಾಯಿರಕವಿಲೆಯ ನಳಂಕರಿಸಿ ಬ್ರಾಹ್ಮಣಗ್ರಹಕೊಟ್ಟ ಫಳಮನೆಯ್ಯಾಗುಂ ವಿದನಳಿದನಾ ತೀತ್ತರ್ತ ಗಳಿಂಳನಿತು ಕವಿಲೆಯುಮಂ ಬ್ರಾಹ್ಮಣರುಮನಳಿದ ಪಾ
46. ತತ್ತವಕ್ಕು || ಶಾಂತಿಕಃ || ಸ್ವದತ್ತಂ || ಪರದತ್ತಂ ಪರದತ್ತಂ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಣಿಪ್ಪರ್ತ ಪ್ರಾಪ್ತ ಸಹ ಸಾರ್ವಜ್ಞ ವಿಪಾಳಿಯಾಂ ಜಾಯತೆ ಕ್ರಮಿಃ || ಶಿವಾಯ ||

Transliteration.

1. *namas tumgaśiraś-chum̥bi-cham̥dra-châmara-chîrave traīloky-a-nagarā-rambha-mûla-stambhâya Saṁbhave*
2. *Srîpati*
3. *dadiṁ Chôlana mûleyam̥ muridu Pâṁchalâvanîpâlan-ukkida bennkondu bhûkânteya pa-*
4. *duļadim tad-bhujâdañdadolu taļedu vikram̥ta-sampadade vikramôdarkkada viśvambharâchakradoḥ ॥ va [cha] na*
5. *imtenisida samasta paraīna bhaṭṭâraka Satya-*
6. *śraya-kuļatiłakam̥ Châlukyâbharaṇam̥ śrimat Tribhuvanamalla-dêvara vijaya-râjyaṁ uttarottarâbhivṛi-*
7. *ddhi-pravarddhamaṇam̥ āchamdrârkka-tîram̥ Kalyâṇapurada nelevîdi- nolu sukhasaṃkathâ-vinôdadiṁ râjyaṁgeyu-*
8. *ttam ire tat-pâda-padmôpajîvi vairidaļa-nisita-khâlgan enisidan Ananta- pâla-danđanâyakanin̥*
9. *sâdhisi Saptamâļavavan atta himam̥baravitta dakshinâśâ-dharaṇîśaram̥ jaļade nâmdisi dôrbala dignâga-rasâgra*
10. *ra kshêmade vikraman̥ īgaļanantam̥ arbbida viśva-dharâ-talâgradoļu ॥ kanda ॥ besageyyadavani-*
11. *pâlara vasuvam̥ manada । visuddhamam̥ parigrahisidan eñdesegam̥ tannaya kîrtti-prasaram̥ pravahisal Anantapâla-cham̥upam̥ ॥ va ॥*
12. *imtenisida mahâprachanđa-danđa-nâyakan Anantapâla-danđanâyakanā agra jeya tanújam̥ Gôvindarâjan emban ē-dore-*
13. *yaṁ nemdađe ॥ vṛi ॥ kuļaśaiļem̥dramgaļoļu Mam̥darav adem̥tamte dig- bhâga-nakhila-digadisânî-*
14. *kadoļu Šakranam̥tamtaļa kîrtti-śrî-vadhûvalla [bha]n atula-*
15. *balôdbhâsi Gôvindarâjam̥ ॥ vṛi ॥ budhâlîdâ-*
16. *nadodaviṁdâtmîya-bhûmaņdaļam̥ phaļaśobhâkaramâytu satyadodaviňi- daļam̥ bâppa bhûtaļadoļu mattina danđa-*
17. *nâtharadêm̥ Gôvinda-danđâdhipa ॥ imtenisida mahâprachanđa danđa- nâyaka Gôvindarasar Bbanavâse pannirchchhâ [si] ramum̥ dushta- migraha-*
18. *viśishta-pratipâlanam̥ geydu paripâlisuttam ire alliya râjadhâni Balipura- m̥ em̥budadem̥teppudem̥dođe ॥ vṛi ॥*
19. *jalaruha-shandadim̥ madhukarâvaliyin̥ kaļaham̥sa-kîra-kôkilâ-sahakâra- bhûruha-vanâvaliyin̥ navanâga-pûga-pâ-*
20. *ṭala-muchukunda-kunda-latikâvritadiṁdame Balligâvi Kumtaļa-vishayâ- ngenâ-kuṭila-kumtaļadam̥tiral oppitôṛugum̥ ॥ â purava-*
21. *radoļu dharmma-vyâpâra-kathâ-pratishthita-kîrtti-Srîpati-stuta-Vânîpati sukham̥ irppan osedu Gôpatiyem̥ba ॥*

Who can be said to be equal of Gôvindarâja, son of the elder sister of the Mahâprachanda-dançanâyaka Anantapâla above mentioned? That Gôvindarâja of matchless strength, husband of the goddess of fame, was like the Mêru peak amidst the great mountains and like Indra among the lords of the directions. The learned prospered by his gifts, the earth by good crops and the army (?) by honesty—what can be said of the other dançanâthas?

When the Mahâprachanda-dançanâyaka Gôvindarasa of such fame was ruling Banavâse twelve thousand by curbing down the wicked and protecting the good, his capital Balipura prospered like the curly hair of the dame of the Kuntala kingdom with lotus bunches, with bees, with sweet-voiced swans, parrots, cuckoos, with groves of mango trees and various new creepers of flowers like Nâga, Pûga, Pâtala, etc.

In that city there lived in happiness Gôpati, husband to the dame of fame obtained by righteous deeds and words, praiseworthy for his knowledge (or one who praises Brahma). The fame of the family and righteousness of that great personality Dehvala-nâyaka, won prosperity to his family and earned fame.

Whom did Vâgdêvi, wife of that great person resemble? Is there any one equal to Vâgdêvi, when she is equal to Arundhati of ancient days in her devotion to her husband?

To that couple Dehvala-dançanâyaka and Vâgdêvi respected by the whole earth was born Sot्तi-Nâyaka unequalled by others, beloved of his friends and good people, with his qualities of strength, parentage, determination, generosity, depth of mind, purity, goodness, courage, power and love. Again what was he like? The earth praises Sot्तi-Nâyaka always with great joy as equal to the ocean in the depth of good qualities, equal to Mêru in wealth and prosperity and equal to the ancient sage Manu in his character. He gained Lakshmi of matchless fame by his gifts, righteousness, and *purushârtha*.

Sallakshane, wife of that Purushottama in the shape of man, prospered in the whole of earth as if she was endowed with all the good attributes on the earth, by her boundless gifts, by her endless saubhâgya (good fortune) and by her devotion to her husband.

To that pair—Sot्तi-Nâyaka and Sallakshane who resembled Pârvati, was born a son, Gôpati, with shining qualities and proficiency in all arts.

That Gôpati whose mind was intent on dharma was the birthplace of dharma, the root of purushârtha (objects of human life), the support of greatness, the house of birth of purity, the seed of honesty, the great mango tree to the Nandana grove his relatives, a son to other men's wives (?) a Mêru in unblemished valour:—thus the people of the world praise Gôpati. Of matchless character and pure body, Gôpati-Nâyaka was praised throughout the universe surrounded by oceans. He

possessed righteousness, good character and fame. Pleasing his friends and righteous men Gôpati-Nâyaka expended his love on his wife and his money for the cause of righteousness. The ruler of the earth, Gôpati, a friend to the learned men, was regarded as a moon to the Gârgya-gôtra, with the goddess of his fame—white as the moon, with the qualities of courage and liberality.

Thus becoming the abode of prosperity, fame, liberality and righteousness and regarded as the bestower of all that is desired by righteous people, friends, learned men and relatives, Gôpati-Nâyaka making the saying “this body is for doing good to others” really significant rendered *pâdapûje* (*lit.* worship of the feet, means satisfaction by payment of money, etc.) to the *nagara* and *sthâna* of the five Maṭhas in Balipura, in the Châlukya Vikrama year 27 corresponding to the cyclic year Chitra-bhânu, on the new-moon day of Phâlguna on Sunday with the Vyatîpâta and Sankramâna, made in the presence of Dan̄anâyaka Gôvindarasa a grant of one mattar of land as measured by Kachchaviya-gadimba in the wet lands of Ballî (Balligâve) and also a house after purchasing the same, for feeding twelve Brahmans. He also granted a sum of ten gadyâṇas from the interest on which the *mala-braya* for his charity might be met.

Whosoever protects this grant will acquire the merit of giving away a thousand decorated cows to Brahmans in Vâraṇâsi, Kurukshêtra and Prayâga and Arghyatîrtha. Whosoever destroys this will incur the sin of slaying those tawny cows and Brahmans in the same sacred places. He who takes away land given by oneself or by others will be born as a worm in ordure for sixty thousand years. Šivâya (salutation to Šiva).

Note.

This record was noticed in p. 40 of the Mysore Archaeological Report for 1911. Its text has now been published in full with a translation and note.

This record belongs to the reign of the Châlukya King Tribhuvanamalladêva (1076–1126 A.D.) and records a grant made by Gôpati-Nâyaka, a philanthropic merchant, son of Sot̄ti-Nâyaka and Sallakshaṇe, of some lands and a house for the charity of feeding Brahmans. Sot̄ti-Nâyaka’s parents were Dehvala-Nâyaka and Vâgdêvi. The charity was made in the presence of and with the permission of Mahâprachaṇḍa-dan̄anâyaka Gôvindarasa, ruler of Banavase twelve thousand at Belgâmi (Balipura). Gôvindarasa is said to be a son of the elder sister of Mahâprachaṇḍa-dan̄anâyaka Anantapâla, a subordinate of Trilhuvanamaila Vikramâditya VI. Both Anantapâla and Gôvindarasa are met with in several inscriptions of Shinioga District (*see* E. C. VII, Shikarpur 131, 137, 192, 311 and 316).

The relationship of Gôvindarasa or Gôvinda-dan̄anâyaka to Anantapâla is referred to in an inscription at Belgâmi where the former is called the beloved *dêvara* (translated as brother-in-law, by RICE) of Anantapâla, (E. C. VII, Shikarpur

137). In the present inscription Gôvindarasa is called *agrajeya-tanûja* or elder sister's son or nephew. It is difficult to reconcile the two statements.

The date of the record is given as the new-moon day in the month of Phâlguna in the cyclic year Chitrabhânu, 27th year of Châlukya Vikrama era with Vyatipâta and Sankramana, a Sunday. The Châlukya Vikrama era having commenced in A. D. 1076, the 27th year of the era corresponds to 1102 A. D., which coincides with the commencement of the cyclic year Chitrabhânu. Phâlguna-bahula 30 of this year corresponds to 10th March 1103 A. D. a Tuesday with no Sankramana. If we take the new-moon day with which the month Phâlguna commenced, as is done sometimes, the date would fall on the 8th February 1103 A. D., a Sunday as stated in the grant. Even here there is no Sankramana, which is merely added to the date to give the appearance of additional religious efficacy to the grant. The date of the grant may therefore be taken as 8th February 1103.

Several letters are quite worn out and are illegible in parts of the inscription.

TUMKUR DISTRICT.

39

TIPTUR TALUK.

At Nonavinakere in the hobli of Nonavinakere, on a stone standing in the land of Guru Channabasavaiya.

Size 3' × 1'—9".

Kannada language and characters.

ಅಪ್ಪಳಿರು ತಾಲ್ಲೂಕು ನೊಳವಿನಕೆರೆ ಕನಬಾ ಗಾರುಮುಕ್ಕೆ ದಕ್ಕಣದಲ್ಲಿ ಗುರುಚನ್ನಿನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'×1 $\frac{3}{4}$!

1. ದಂದುರ
2. ದಳಶಿಂಗಾರದ ಮಾ
3. ಚಿಗರ ಮಲ್ಲಯ್ಯನ ಕೋ
4. ಮಾರ ಅರವಿಂದ್ಯೇಯ್ಯ
5. ಗೆ ಕೆಳ್ಳಣ್ಣಸ್ತೇ

Note.

This records the grant of a plot of land (probably the field in which the inscription is set up) to a person named Aravindaiya, son of Machigara Mallayya of Daśaśingâra at Dandûr (village). No date is given nor is any king named. The characters seem to belong to the 17th century.

At Mallēnahallī in the hobli of Nonāvinakere, on a slab set up near the Kariyamma temple.

Size 2"–6" × 2'.

Kannada language and characters.

ಉಪಾಳು ತಾಲ್ಲೂಕು ನೊಣಿವಿನಕೆರೆ ಹೋಬಳಿ ಮಡ್ಲೇನಹಳ್ಳಿ ಕರಿಯಮ್ಮಾನ ದೇವಸ್ಥಾನದ ಬಳಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 2'.

1. ಶ್ರೀ ನೊಣಿ
2. ನಕೆಲ್ಲೇ ತರುವು
3. ಉ ದೇವರಹಳ್ಳಿ

Note.

This records the gift of the village (Mallēnahallī) for the God Tirumaladēvaru at Nonābinakere (same as Nonāvinakere village). The donor is not named, nor is any date given. The characters seem to belong to the 17th century A.D.

TURUVEKERE TALUK.

At the village Hulikal in the hobli of Turuvēkere, on a stone lying buried to the south-east of the Mallēśvara temple.

Size 6' × 2'—6".

Kannada language and characters.

ತುರುವೇಕೆರೆ ತಾಲ್ಲೂಕು ಕಟ್ಟಬಾ ಹೋಬಳಿ ಹುಲಕಲ್ಲು ಗ್ರಾಮದ ಮಡ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಅಗ್ನೇಯದಲ್ಲಿ ಹೂತು ಹೋಗಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6' × 2½'.

1. ಓಂನಮಃ ಶಿವಾಯಂ | ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಗ ಚಂದ್ರಜಾಪಂ ಭಾನವೇ | ತ್ವಿ
2. ಶೋಕ್ಯನಗರಾರಂಭ ಮೂಳಸ್ತುಂಭಾಯ ಶಂಭವೇ || ವಿಶುದ್ಧಜಳ್ಳನ ದೇಹಾಯ ತ್ವವೇದಿದಿ
3. ವ್ಯಾಖ್ಯಾತ ಶ್ರೀಯಃ ಪ್ರಾತ್ತಿ ನಿಮಿತ್ತಾಯ ನಮಃ ಸೈವೇಮಾದ್ವಿಧಾರಿಣಿಃ || ಶ್ರೀ ಕಾಂತಾರ್ಥೀ ನವಕ್ಷೋರುಹ
4. ಗಿರಿ ಶಿವರೋಜ್ಜ್ವಂಭವೂಣಂ ವಿಶಾಳಂ ಲೋಕೋದ್ಯುತ್ತಾಪ ಲೋಪಪ್ರವಣ ವಿಳಸಿತಂ ವೀರವಿದ್ವಿದ್ವ
ಹೀರಾನೇಕ ವ್ಯಾಮುಕ್ತ ನಂಬಿ
5. ವನಬಹಲತ ಮುದ್ದ್ಯಾದ್ಯಂಜನೋಮ ಮುಕಾತನೀಕಂ ನಿಃಪ್ರಂಟಕಂ ನಿಶ್ಚಯಮನಲೆಸೆಗುಂ ಹೋಯ್ಲಂ
ಕ್ಷತ್ರವಂತಂ | ಅದಜೋಧುಮ್ಯಾ
6. ಕ್ರಿಕದಂನ್ತೆಪುಟ್ಟಿದ ನಿಖಾಪಾಳಾಫ ಚೂಡಾಮಣಿತ್ವದಿನುದ್ಯಾದ್ಯಂ ಶೋಭೆಯಂ ಸ್ವರುಚ ಯಿಂಸದು
7. ವೃತ್ತರಾರಾಜಿತಕ್ಕದಿ ನತ್ಯಂನ್ನ ತಜಾತಯಂ ನಮಮನಲ್ಪಂ ಗ್ರಾಮರಂಗಾಗ್ರದೋಳ್ಳದವದ್ವ್ಯಾರಿ
8. ಕುಳಿಪ್ರತಾಪ ವಿನೆಯಾದಿತ್ಯಂ ಧರಾಧಿತ್ಯರಂ | ವಿನೆಯಾದಿತ್ಯನತನೆಯಂ ಜನನುತ ನೆಱಯಂಗಢೂ
ಭುಜತ

27. ಸಮನ್ತದಾನೋನ್ನತಿಯಂ ಪರಮಕಲಾ
 28. ಜಾಭ್ಯದಯ ಸಹಸ್ರಫೇಳ ಖೋಗಭಾಗೆ
 ದ್ವಿತೀಯಲಕ್ಷ್ಮೀ ಅರುಣತಿಯಂ ವಿವೈಕ ಬೃಹಸ್ಪತಿಯಂ
 29. ಪ್ರತ್ಯುತ್ಸನ್ಯವಾಚಸ್ವತಿಯಂ ಸಕಳವಂದಿಜನಚಿನ್ನಾಮಣಿಯಂ ಪಾತ್ರಚೂಡಾಮಣಿಯಂ ಮುದ್ರಾತ್ಮ
 ಸವತಿಗಂಧಹಸ್ತಿಯಂ
 30. ಗೀತಾದ್ವಾಸೂತ್ರಧಾರೆಯಂ ನಿಜಕುಳಾಭ್ಯದಯ ದೀಪಿಕಯಂ
 ಸವತಿಮುಖದಪ್ಪಣಿಯಂ
- (ಮುಂದೆ ಬರವಣಿಗೆಯಿಲ್ಲ.)

Translation.

Om ! Salutation to Śiva. Salutation to Śambhu beautiful with the chāmara, that is, the moon touching his lofty head and the foundation pillar for the commencement of the city of the three worlds. Salutation to Sōmārdhadhāri (bearer of the crescent moon) whose body is made up of clear knowledge, who has the three Vēdas for his divine eyes and who is the bestower of happiness.

The great Hoysala dynasty of kshatriyas which prospers on the peak of the mountain of the big breast of the dame Śrī, which helps the world to get rid of the great suffering, which is the Sanjīvana to set the world free from the brave hostile kings and which is full of pearls of the highest qualities, is shining steadily free from all obstacles.

In that dynasty was born like a pearl Vinayāditya the lord of earth, tormentor of the race of the proud enemies in the battle-field, resembling the pearl by his position as a crest-jewel among kings, possessed of noble qualities, shining person, good character, high birth.

Vinayāditya's son was the king Ereyanga, praised by people. His son was the famous high-minded Vishṇu-nṛipāla. His son is this Narasimha.

The ruler Narasimha became great in the world, with the nails of his feet marked by the fine mark on the big foreheads of the assemblage of kings bowing before him. He was the great Rāma in the battle and rendered highly meritorious deeds and conquered all the kings on earth.

Êchaladēvi, who became famous like the Kalpa creeper in the world by her generosity and who was praised by the world became the consort to that ruler Narasimha.

As formerly the flower-arrowed Cupid was born for women's pleasure to Vishṇu and his consort Śrī, so to king Narasimha and his consort Êchaladēvi was born the meritorious altruistic king Ballāla of victorious arms, a Yama to the race of mighty enemies. When the destruction fire at the end of the world to the group of brave hostile kings, Vira Ballāladēva of matchless strength, caused the drum to be sounded at the commencement of battle, Lāla was deprived of ease, Gūrjara was seized with

ಪ್ರಮಾಣ $3' \times 1\frac{1}{2}''$.

- | | |
|------------------------------------|------------------------------|
| 1. ○ ಮನ್ಯಂ ಸಂಪತ್ತಿರದ ಜಯಿ | 8. ○ ಮೆ ಏ ಓ ಪೋಳಗೆ ಏಂ ವರ |
| 2. ○ ತ್ರು ತು ರ ಲು ರಾಮಪ ಅಯ್ಯ | 9. ○ ಹನಕುಳವನು ಬಿಟ್ಟು ಹ [ಬು] |
| 3. ○ ನವರ ಕಾರ್ಯಕ್ರೆ ಕರ್ತವ್ರಾದ ಗೋವಿಂ | 10. ಕನ ಹಳಿಯನು ಕೊಟ್ಟರು ಯಾ |
| 4. ○ ದರಸ ಅಯ್ಯನವರು ಕಣತು | 11. ಒದಕ್ಕೆ ತಪ್ಪಿದರೆ ಗೋವನು ಕಾ |
| 5. ○ ರನಾಡಸೇನಚೋಪರಿಗೆ ಉಂ | 13. ○ ನಿಯಲ ಕೊಂದ ಪಾಪಕೆ ಹೋ |
| 6. ○ ಡಿಗೆಯನು ದ | 13. ○ ಹರು |
| 7. ○ ತಿಯ ಉಂಬಳಿಗೆ ತುಮಕುರ ಸೀ | |

Note.

This records the grant of the village Habukanahalli as an *umbali* (rent-free land granted for the maintenance of the village officials, etc.) for the *sénabōvas* (village accountants) of Kaṇatur. The donor is called Gôvindarasa Ayya, agent for Râmapa Ayya. It is stated that the village had a revenue of 20 varahas out of the total revenue of 220 varahas for Tumakûru-sîme. The date is given as Manmatha sam. Chaitra śu 1 and is not calculated from any era. The usual imprecation is found at the end of the grant.

The characters seem to belong to the 17th century.

45

PAVAGADA TALUK.

At the village Jangamarahalli in the hobli of Niḍugal, on a stone set up near the Mari temple.

Size $3' \times 2'$.

Old Kannada characters.

ಪಾವಗಡ ತಾಲ್ಲೂಕು ನಿಡುಗಲ್ಲು ಹೋಬಳಿ ಜಂಗಮರಹಳ್ಳಿಯ ಮಾರಮ್ಮನಗುಡಿ ಬಳಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ $3' \times 2'$.

ಪೂರ್ವದ ಹಣಗನ್ನಡಕ್ಕರ

1. ವಿಕ್ರ್ಮಾದಿತ್ಯರ್ ಕೊಂಗುಣ
2. ಅರಸರ್ ಕಾಡುವಟ್ಟಯಮೇರ್
3. [ವಿ]ಯ್ಯ ಕನ್ನಿಕೊಟ್ಟನ್ನನೊಬ
4. ○ ಒವಾಡಿಯಂಧ
5. ಕಯ್ಯೇರೆ
6.

Transliteration.

1. Vikramâdityar Konguṇi
2. Arasar Kâduvet̄tiya mêle
3. [vi] ldu Kañchi-koļvandu Nola-
4. mbavâdiyuļe
5. kaysêre
6.

Translation.

On the occasion of Vikramâdityar and Konguṇi Arasar falling on Kâduvet̄ti and taking Kânci, (a certain place) was taken possession of in Noļambavâdi

Note.

This record is incomplete. Some letters are much worn out in lines 5 and 6. It seems to refer to the conquest of a village (not named) in the Noļambavâdi province by some one during the expedition of the Châlukya king Vikramâditya and the Ganga king Konguṇi Arasa against the Pallavas at Kânci. The characters seem to belong to the end of the 8th or the beginning of the 9th century. The present record apparently refers to the Châlukya king Vikramâditya II and the Ganga king Srîpurusha who conquered Kânci from the Pallavas (*see M.A.R. 1939, p. 121*).

46

At the village Karekêtanahalli in the hobli of Niḍugal, writing on the lintel of the garbhagriha of the Sôraṇma temple.

Old Kannada and characters.

ಅದೇ ನಿಡಗಲ್ಲು ಹೋಬಳಿ ಕರೆಕೇತನಹಳ್ಳಿಗೆ ಪೂರ್ವ ಸೋರಮ್ಮನದ ದೇವನಾಥನದ ಗರ್ಭಗೃಹದ ಬಾಗಿಲು ವಾದದ ಮೇಲೆ ಬರೆದಿರುವುದು.

ಹಳಗನ್ನಡಕ್ಕರ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ನೀಲಕಂಠಜಾ ಏಜರಮಗಬೂಚಿರಾಚೋಜ ಪ್ರಸಾದವ ಬೆಸಗೆಯ್ಯಾ.

Transliteration.

1. svasti Śrī Nîlakanṭōjara maga Bûchirâchôja prasâdava besageyda.

Translation.

Be it well. Śrī Nîlakanṭōja's son Bûchirâchôja constructed the mansion (*prâsâda*).

Note.

This short inscription giving the name of the architect who constructed the fine temple of Châmuṇḍêśvari as Bûchirâchôja, son of Nîlakanṭōja is carved in characters

of the 10th century A.D. on the lintel of the adytum of the above temple. The image of Chāmundēśvari called locally as Sōramma is very fine and has eight hands holding the usual discus, conch, etc., and standing on the body of Mahishāsura.

47

At Vira Hanumakkana Pâlya, a hamlet of Mangalavâda in the hobli of Niḍugal, on a stone lying in the land of Narasanna to the west.

Size 3' x 2'.

Kannada language and characters.

ಅದೇ ನಡುಗಲ್ಲಿ ಹೋಬಿಳ ಮಂಗಳವಾಡದ ಮಜರೆ ವೀರಹನುಮಕ್ಕನ ಪಾಣ್ಯಕ್ಕೆ ಪಟ್ಟಿಮು ನಾಡರ ನರಸಣನ ಹೊಲದಲ್ಲಿ ಬಿಡಿರುವ ಕಲ್ಲು.

(ಮೂರು ತುಂಡಾಗಿ ಒಡೆದು ಮೇಲ್ಪಡಿದೆ ಎರಡು ತುಂಡುಮಾತ್ರ, ಸಿಕ್ಕಿದೆ.)

ಪ್ರಮಾಣ $3' \times 2'$.

- ಸ್ವಾಸ್ಥ ಸಮಸ್ಯೆ ಭುವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರತ್ಯೇಪಲ್ಲಭ ಮಹಾರಾಜಾ
 - ದಿರಾಜ ಪರಮೇಸ್ವರ ಪರಮಭಕ್ತಾ [ರ] ಕ ಸತ್ಯಾಶ್ರಯಕುಳಿತ್ತಿರು ಚಾಳು
 - ಕ್ಷಾಭರಣ ಶ್ರೀಮತು ದೇವರು ಸುಖನಂಕಿರಾವಿ
 - ನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯತ್ತಿಪಿಾರೆ ತತ್ವಾದ ಪದ್ಮೋಪಸ್ಯೇವಿ ಸ್ವಾಸ್ಥ ಸಮಧಿಗತಪಂಚವು
 - ಹಾತಬ್ದಿ ಮಹಾಮಂಡಲೀಶ್ವರ ವರೆಯೂರ ಪುರಪರಾಧೀಶ್ವರರುಕಾಲ
 - ಪಾದಾರಾಧಕಪರಬಳಿನಾ
 - ಇಂಜಾಳಿ ಬಗ್ಗನಹಾದೇವ . . . ರೊದ್ದು
 - ದ
 - ವೀರವಿತರಣವಿಕ್ರಮಾರ್ಗ
 - ಪ್ರಜೀಮೆಷ್ಟಿಗಂಡ ಸ್ವಾಸ್ಥ ಸಮಸ್ಯೆ ಭುವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರತ್ಯೇಪಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಕ್ತಾರಕ ಸತ್ಯಾಶ್ರಯಕುಳ
 - ತಿ[ಳ]ಕ ಚಾಳುಕ್ಯಾಭರಣ . . ಕಾಸ್ಯಪಗೋತ್ತೋತ್ತಾನ್ ಕಾಯವಿತ್ತನಾ
 - ಮಾಡಿಸಮಸ್ಯೆ ಪ್ರಸತ್ತಿಸಹಿತ ಶ್ರೀಮನ್ಯಹಾಮಂಡಲೀಶ್ವರತ್ತಿಭು
 - ವನಮಲ್ಲಮಲ್ಲದೇವ ಚೋಳಮಹಾರಾಜರು ಸೀರನಾಡ ಶ್ರೀಮದ್ವಾಜಧಾನಿ ಹಂಜೇಯಿ
 - ನವೀದಿನಲು ಸುಖನಂಕಿರಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯುತ್ತಿರೆ ಮಲ್ಲದೇವರನರ
 - ಕುಮಾರ ಇರುಜ್ಞಾಳಿದೇವನೆ॥ ಸ್ವಾಸ್ಥಶ್ರೀಮನ್ಯಹಾಮಣ್ಣ ಶೇಸ್ವರತ್ತಿಭು
 - ವನಮಲ್ಲ ತಳೆಕಾಡುಕೊಂಡ ಭುಜಬಲ್ಲವೀರಗಂಗ ಹೋತೆ ಶ್ರೀನರಸಿಂಹ
 - ದೇವರ ಸುಖಮಾರಯ ಶ್ರೀಯಾದೇವಿಗಯುಂ ಇರುಂಗೋಳಿದೇವಂಗೆ ಕಲ್ಯಾಣ
 - . . . ತ್ವಪಿರಲು ಮಣಿನದೇಸಿಗಂಗ ದೇವಗ್ರಂಥ ನಮನಾರಮಾಡಿ ವಿಕ್ರಮ
 - ಸಂಪತ್ತರದ ಶಾವಣಸುಧಾ ಹೈಣಿಮಿಯಂದು ಮಧ್ಯಾನಕಾಲದ ಶೈಕ್ಷಣಿ
 - ನಿವೇದ್ಯಮುದಕ ಫಲ್ಲಾಧಾಪ ದೀಪತಾಂಬಾಲ ಬ್ರಾಹ್ಮಣವೇದನ
 - ದಿನದಲ್ಲಿ ದಿವಾರಾಶ್ರಿ ಇ ಧಮ್ಮವ ಯೆನಿಸುಂ ನಡಸಲು
 -

Transliteration.

1. svasti samasta-bhuvanâśraya śrî prithvî-vallabha-mahârâjâ-
2. dhirâja paramêśvara parama-bhaṭṭâ [ra] ka satyâśrayakula-tilaka Châlu-
3. kyâbharaṇa śrimatu dêvaru sukha-samkathâ-vi-
4. nôdadim râjyaṁ-geyyuttam ire tat-pâda-padmôpajîvi svasti samadhigata-
- pancha-ma-
5. hâ-sâbda mahâmaṇḍalâśvara Vareyûra-pura-varâdhîśvara Karikâla-
6. pâdârâdhaka para-bala-sâ . . .
7. ñchâla khaḍga-Sahâdêva . . . Rodda-
8. da
9. vîra-vitarana-Vikramârka . . .
10. praje-mechche-gamda svasti samasta-bhuvanâśraya śrî-pri-
11. thivî-vallabha mahârâjâdhîrâja râja-paramêśvara parama-bhaṭṭâraka Satyâ-
- śraya-kula-
12. ti[la] ka Châlukyâbharâṇa Kâsyapa-gôtrôtpanna kâya-
- pavitra nâ-
13. mâdi samasta-prasasti-sahita śriman mahâmaṇḍalâśvara Tribhu-
14. vanamalla Mallidêvachôla-mahârâjaru Sîranâda śrimad râjadhâni Heinjêri-
15. na vîdinalu sukha-samkathâ-vinôdadim râjyaṁ geyuttire Mallidêvarasara
16. kumâra Iruṅgoḍadêvana || svasti śriman mahâmaṇḍalâśvara tribhu-
17. vanamalla Talekâdu-komda bhujabal (l) a Vîragamga Hôṣaṇa śrî Nara-
- simgha-
18. dêvara sukhunâraya Śriyâdêvigeyum Irumgoḍadêvamge kalyâna-
19. . . . ttaviralu Maṇdanadêsigamge dêvarggam namaskâram mâdi
- Vikraina-
20. samvatsarada Śâvana śuddha paurnamiyamdu madhyâna-kâlada pûjeya
21. nivêdyam udaka purpa dhûpa dîpa tâmbûla brâhmaṇa-vôdana
22. . . . dinadalli divâ-râtri i-dharmînava yenisum naðasalu
23.

Translation.

Be it well. While the refuge of the whole universe, favourite of the goddess of wealth and earth, mahârâjâdhîrâja paramêśvara parama-bhaṭṭâraka, ornament of the Satyâśraya lineage, adornment to the Châluyas, the illustrious dêvaru was ruling his kingdom in peace and prosperity.

A dependant on his lotus feet:—Be it well. When the obtainer of the band of five sounds, lord of the excellent city of Vareyûr, [descendant of] Karikâla-[chôla], worshipper of the feet of destroyer of enemy troops, a Sahadêva in sword of Rodda,

. a Vikramârka in courage and liberality, beloved of his subjects :—

Be it well. When a [dependant of] the refuge of the universe (etc.), born of Kâsyapa-gôtra, pure in body, possessed of these and other fine attributes, the illustrious mahâmañdalêsvâra Tribhuvanamalla Mallidêvachôla-mahârâjar was ruling in peace and prosperity in the city of Henjêru, capital of Sîranâd :—

Mallidêvarasa's son Irungoladêva's Be it well. The illustrious mahâmañdalêsvâra, tribhuvanamalla, capturer of Talekâd, bhujabala Vîraganga Hôsaña sri Narasimghadêva's *sukhumâraya* (good son or favourite) :— while prosperity befell — Sriyâdêvi and Irungoladêva, — After bowing to Mañdanadêsigâ and god, on the full moonday of the bright fortnight of Srâvâna, in the year Vikrama, for conducting every day, the religious services of the afternoon, food offerings, water, flowers, incense, lights, betel leaves, food for Brahmans services day and night

Note.

This record belongs to the reign of the Chôla Chief of Niñugal named Mallidêva-Chôla and records a grant made for the services in some temple not specified by his son Irungoladêva. Owing to a number of lacunæ in several lines in the middle of the inscription and at the bottom of the inscription caused by the letters being worn out and lost it is not possible to make out the full contents of the record.

The Chief Mallidêva is stated to be a subordinate of some Châlukya king whose titles only are given and are those of the later Chalukya kings of Kalyâñi. Lines 16 to 19 of the record refer to the Hoysala king Narasimghadêva and seem to state that Irungoladêva's wife was Sriyâdêvi and that either Irungola or more probably Sriyâdêvi was brought up under the protection of or was a daughter of Narasimghadêva. The word used to show the relation between Narasimghadêva and Sriyâdêvi is *sukhumâraya* which means good son but is probably a mistake for *sukumâriya* meaning good daughter.

We learn that Irungola and Sriyâdêvi performed obeisance to Mañdanadêsigâ and the god (*dêvar*). Mañdanadêsigâ was apparently the priest in charge of the temple of the god. The name of this deity is not given although the record registers a grant for the services of the god made by Irungola and Sriyâdêvi.

It is possible however to infer from the text that the grant was made by a subordinate of Irungola.

The date of the grant is given as Vikrama sam. Srâvâna šu. 15. It is not dated in any era like the Šaka era. There are several records of the Niñugal chief Mallidêva between 1150 and 1175 A.D. The characters of the present inscription belong to the 12th century A.D. The nearest Vikrama for the period of Mallidêva is equivalent to 1160 A.D. The next cyclic year Vikrama would go to 1220 A.D., when the Châlukya power had disappeared. If the date 1160 A.D. be accepted, the

Hoysala king Narasimgha referred to in the present record could be identified with Narasimha I. Śrāvana śu. 15 of this year Vikrama corresponds to 20th July 1160 A.D. which may be taken as the date of the record.

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Pratāpa Bukkarājapura grant of the reign of the Vijayanagar king Harihara II, dated Ś 1307 in the possession of Krishnasastrī at Vadankal in Hosakōṭe Hobli. (Plate XXVI) 5 plates : Boar Seal : Nandināgari characters : Size 11"×7."

ವಾಗಿದೆ ತಾಲ್ಲೂಕು ಹೊಸಕೋಡಿ ಹೋಯಿ ವದನಕಲ್ಲು ಕೃಷ್ಣಶಾಸ್ತ್ರಿಗಳಿಂದ ಹಾಜರಾದಲ್ಲಿಟ್ಟು ತಾಮ್ರಶಾಸನ.

೨ ಹಲಗೆಗಳು (ಉಂಗುರಸಹ) ; ಪರಾಹಮುದ್ರೆ ; ನಾರಾಕ್ಷರ ; ಸಂಸ್ಕೃತ ಭಾಷೆ.

ನಿರ್ವಿಫ್ಳಮನ್ತು.

I A—

1. ನಮನ್ತುಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಭಾಮರ ಚಾರವೇ | ತ್ಯಂತೋ
2. ಕೃ ನಗರಾರಂಭ ಮೂಲ ಸ್ತಂಭಾಯ ಶಂಭವೇ | ಕಲಾ
3. ಇ ಮಾಕಲಯತಾಂ ಕಲಭಾನನೋವಂ ಕ್ರೀಡಾನುಯಃ ಕರಣಿಚ
4. ಮರ್ಮಾಪಿತುಃ ಪಿಥಾಯ | ಪೂಣ್ಯ ದ್ವಿಪೋದ್ರನಂಖನೈರಭಯ ಪ್ರದಾನೋ
5. ಹೋದಂ ಶಿವಸ್ತ್ಯ ವಿತನೋತಿ ಮಹಾನಂಟಸ್ಯ | ಜಾಳನ
6. ಪ್ರದೀಪ ನಿಷ್ಠೋತ ನಿತ್ಯ ತತ್ವಾರ್ಥ ರೂಪಿಣೇ | ಜಗಂತ್ಯ
7. ವಂತೀ ಮೈಬಿಯಾರ್ ಸರಸ್ವತ್ಯಸ್ತನ್ಯಂ ಮಃ ಶ್ರಯೇ | ಉಧೃತ್ಯ
8. ಜಲಧೇಃ ಭೂರ್ಮಿಂ ಗಂಧಮನ್ಯಾಃ ಪರಾಮೃಶನ್ | ಘೋಣಾ
9. ಯಾಂ ನಾಧು ಸಂಧತಾರ್ ಪಾತು ಕ್ರೋಡಾಕೃತಿಃ ಹರಿಃ | ಗು
10. ಜ್ಯೋರರಿಷಾನಿ ಶಮುಂ ನ್ಯಯಂತೀ ಶಾಳಾಘಾನಿಭಾಗಾಃ
11. ನಿ ಪುನರ್ದಾನಾ | ಮಹಿಸುರೇಭೋರ್ ಮಹನೀಯಕೇ
12. ತ್ರೈಃ ಸರ್ವಂಸಹಾ ಸಸ್ಯಭಲಾನಿ ಸೂತಾಂ | ನಿದಾನಮೇ
13. ಕೋ ನಯನೋತ್ವವಾನಾ ವಾನಂದ ಕಾರೀ ಜಗತಾಂ ತ್ರಯಾ
14. ಇಂಂ | ಸುಧೃಕಸತ್ಯಂ ಸಹಜಂ ಶ್ರಯೋಯಃ ಶಮೋಪಧಿ
15. ನಾಮಧಿಪಸ್ತನೋತ್ತಾ | ಅಸ್ತಿಸ್ವಸ್ತ್ಯ ಯನಂ ಭೂಮೇವರ್ವಂತಃ
16. ಪ್ರಾಂಶುರಕುಂಠಿತಃ | ಯದೂನಾಂ ಕೃಷ್ಣ ಬಂಧೂನಾಂ ತಲ್ಲೀಲಾನಿ
17. ತ್ರೈ ಸಾಕ್ಷಿಜಾಂ | ತತ್ತ್ವ ಸಂಗಮಭೂಪಾಲಃ ಕೀರಾಢ್ಯಃ
18. ಕೃಂದಮಾ ಇವ | ಅವಿರಾಸಿತ್ಯಲಾನಾಧಃ ಕಾಮಾ
19. ಯೀಚಂದ್ರಿಕಾಪ್ರಿಯಃ | ತಾದಂಪತೀ ಸಮಾರಾಧ್ಯ ಪಂಪಾಯಾಃ
20. ಪ್ರಾಂಶವಲ್ಲಭಂ | ತತ್ತ್ವಂಚವದನಪ್ರಪಿಷ್ಯಾನ್ ಪುತ್ರಾನ್ ಪ್ರಾ
21. ಪ್ರಮಹಜನಃ | ಅದೋರ್ ಹರಿಹರೋವಿರೋ

II A—

22. ದ್ವಿತೀಯಃ ಕಂಪಭೂಪತಿಃ | ತ್ಯತೀಯೋ ಬುಕ್ತಭೂಪಾಲಃ ಶ್ವತುತೋರ್ ಮಾರಪಾ
23. ಹೃಯಃ | ತೇಮಹತ್ತೇಮದೀವ್ಯತ್ಸ್ಯ ಬುಕ್ತಭೂಪಃ ನತಾಂಗತಃ |

24. ಸ್ವೇಂತ್ರ ಪಾಲಕೋ ಜಾತೋ ಮನು ಮಾಂಥಾತ್ಮನಂನಿ
25. ಭಃ । ಯತ್ತತಾಪಾಗ್ನಿಜ ಜ್ಯಾಲಾ ಜಜ್ಯಾಲಾರಾತಿಕಾನನೇ । ಯ
26. ತ್ವೀತ್ರ್ಯಃ ಕರುಭಾಂ ಚಕ್ರೀ ಭಾಂಚಕ್ರೀ ನಿತ್ಯಮ್ಯಂದವೀಂ । ಅದ್ಯೋಮಾ
27. ತಂಗನೇವೀ ಬಹುವಿಹದವರಃ ಶ್ವಕ್ರವತ್ತ್ಯಾಷ್ಟದೇವಿನಾಂಧ್ಯಾಕ್ರಿಃ
28. ಪ್ರಾಪ್ತಗರ್ಹಃ ಸುರಪತಿಗಣಾಕಾಸಕ್ತಚಿತ್ತಃ ಪರೋಭೂತಃ ।
29. ಸದ್ಯೈಳಃ ಕಶ್ಮಿದನ್ಯೋ ಮುನಿಪಶುಮಹರತ್ತಿರಲಂ ಶಾಂತ
30. ದೋಃ ಸತ್ಯಂ ಬುಕ್ತಕ್ಷಮೇಳಃ ಸ್ವರುದುರು ವಿಭಷ್ಯಿರುತ್ತಮಃ ನಾ
31. ವರ್ಭಾಮಃ । ಕೃಷ್ಣಾ ಬುಕ್ತಭೂಪಶ್ಚ ಬಹು ಸ್ತ್ರೀಜನವಲ್ಲಭಾ ।
32. ಆದ್ಯಃ ಕುವಲಯಿಷ್ಯೇಭೀ ದ್ವಿತೀಯಃಸ್ತನ್ಯ ಪಾಲಕಃ । ಕಾಂ
33. ತಾನು ವಿಧ್ಯಮಾನಾನು ತನ್ಯ ಪ್ರೇಮನಮನ್ವಿತಾ । ಗೌರೀ ಗೌ
34. ರೀವ ಸಂಜಾತಾ ಪ್ರೇಯನೀ ಭೂಭೂತಃ ನುತಾ । ತನ್ಯಬುಕ್ತಮಹೀ
35. ಹೇನ ಕಾತ್ರಿರ್ಕೇಯಸಮೋಗುಣಃ । ಉದಪಾದಿ ತ್ರಯೀಧಮ್ಯತ್ವಾ
36. ತಾ ಹರಿಹರೋ ನೃಪಃ । ನಕೇವಲಂ ಹರಿಸಾತ್ತತುಂ ಹರೋವಾಕ
37. ಲಕ್ಷ್ಯಾಪಾತ್ರಃ । ಯತಃ ಸಂತೋ ಭುವಂ ಪ್ರಾಪ್ತಿದೇವಾ ಹರಿಹರಂ
38. ವಿದುಃ । ತನ್ಯಾಭವಧ್ಯಮರ್ಪತ್ತಿ ಮೇಲಾಯೀ ವನಿತೋತ್ತಮಾ
39. ಭೂಭೂತ್ವಾತಾ ಭವಾನಿವ ಪ್ರತ್ರಿಣೀಪ್ಯಾರವಿಧಿಪಃ । ಯಸ್ತನಾಃ
40. ಮುದಪಾದಿ ಹಯರ್ಪಮಹೀಪಾಲೀನ ಬುಕ್ತಕ್ಷವಾಧೀಳಃ ಕಲ್ಪ
41. ಮಹೀರುಹಃ ಸುಮನಸಾಂ ವಚೋರಿಪ್ತಕ್ಷಾಧ್ಯತಾಂ । ತನ್ಯಾದಾ
42. ವಿರಭಾದುದಾರಚರಿತಃ ಶ್ರೀ ಭೂಪತಿಯರ್ತಿಸಃ ಸ್ತಿಪ್ರಾಯೀ
43. ಕಿಲ ವಿರಸಂಗಿರಮಗಾತ್ರ ಸಾಕಂ ಹಿ ಕೈಸಲ್ಪಯಾ ॥ ತ
44. ಶ್ರೀತುಬ್ಯಾಕ್ಯಭೂಪಸ್ಯ ಭೃತ್ಯೈ ಕಾಮಣ ಬೋಮ್ಮಣಾ । ಸ್ಯ
45. ಸ್ತಾಂಯೋಂ ನಾಯಕಾಚಾರ್ಯರ್ ಶರಣಾಗತ ಪಾಲಕಾ । ಜಾತಾ ಲಕ
46. ಮನಾಯಿಕ್ಯಾ ಮಂಭ್ಯಾನಾಯಕ ಪೂರ್ಗವಾತ್ ॥ ತನ್ಯಾ ಮಾ

II B—

47. ತ್ಯೋ ಬೋಮಣಸ್ತಿರೀರಃ ಸಿಂಹಪರಾಕ್ರಮಃ । ಸ್ವೇಕುಲೋತ್ತಾರಣೀ ಬುದ್ಧಿ
48. ಮರಕೋಧ್ಯಮರ್ತತ್ವರಃ ॥ ಕೋಚಿಕರ್ವರಾಯದುಗರ್ಮಧೀ ಪ್ರ
49. ವಹತಿಸ್ಯಯಾ ॥ ಬಂಜಿ ಹರೀತಿ ನದಿಕಾ ಸಿಲಾಗಲ್ಲಾಸಮೀ
50. ಪಗಾ । ಮೊನಶಕ್ಲಯಾಯುಕ್ತಾಭಾವಿಃ ಸಹೋತ್ರೀಧ್ವವ
51. ಕ್ಷಮಾ । ತನ್ಯಾಂ ತಟಾಕಸಿವಾಜಮಾದಿ ಕ್ಷದಾತ್ರಿಹ್ಯಣೋತ್ತಮಾನ ।
52. ತೇ ಸ್ವಕೀಯಧನೇನ್ಯೈವ ನೇತುಂ ವ್ಯರಚಯನ್ ಬುಧಾಃ । ದೃಘಾಷಾಂತಟಾಕಂ
53. ಕ್ಷೇತ್ರಂಚ ಬೋಮ್ಮಣಪ್ರಾಪಿ ತತ್ವರಃ । ಪ್ರತಾಪಬುಕ್ತರಾಜಾಭ್ಯಾಂ ನಿ
54. ಮಾರ್ಯಾದಾದುದಾರಧಿಃ । ಶಾಕಾಜ್ಞೈದ್ರಿಖವಹ್ಯಂ ಚಂದ್ರಕಲಿತೇ ವರ್ಣೀ
55. ತಥಾಕೋರ್ಯೋ ಧನೇಮಾಸೇ ಶಾವಣಿಕೇಗ್ರಹಾರಮುದಧೀಃ ಪೂರ್ವೇಧಚಂದ್ರ
56. ಗ್ರಹೇ । ಅಭ್ಯೇನಾಯಕನಂದನೋ ಗುಣ ನಿಧಿಯಃ ಕಾಮಣನಾಃ
57. ಸುಜೋ ಬೋಮ್ಮಣಃ ಸ್ತ್ರಿಂವತ್ತ್ಯಾಪಾತ್ರಗಣನಾ ವಿಪ್ರೋತ್ತಮೇಭೋರ್
58. ದಿತಃ । ಪಂಚಮರ್ ನಿರತಾಸ್ತ್ರೇತುಬ್ರಹ್ಮಣಾಃ ಶಾಂತನೋ

59. ತ್ವಿಕಾಃ | ನತ್ತಾರ್ಥಿಷೋಭಾವಿನಂತು ನಾರ್ವಭಾಮಂ ಏ
60. ಬಂತ್ಯತಂ | ಅಶೀಭರಭಿನಂದಾಧ ಸ್ವವ್ಯತಾಂತಂ ಸ್ವವೇ
61. ದಯನಾ | ತೈರ್ವರ್ವೇದಿತ ಕಾರ್ಯಸ್ತ ಭಾಪತಿಃ ನಚಿಷ್ಯಃ
62. ಸಹ | ನಿಣ್ಣೀಯ ಸೀಮಾಮಾತ್ಮೀಯಾಂ ವಿರೂಪಾಙ್ಕಸ್ಯ
63. ಸಂಧಾ | ಪ್ರಭವೇ ವತ್ಸರೇ ಜ್ಯೇಷ್ಠ ಮಾಸೇ ಸೂರ್ಯಗ್ರಹೇನ
64. ತ | ಆಜಂದ್ರತಾರಕಂ ಕತ್ತುಂ ಹಿತುನಾರ್ವಮಾಂಕಿತಂ ಪುರಂ | ಪ್ರಾದಾತ್ತೀ
65. ಭೂರ್ ಭೂಸುರೇಭೃಃ ಸ್ವಮುದ್ರಾಂಕಿತ ಶಾಸನಂ | ದಾನಶ್ರೀ
66. ಲತಿಕಾಪುರಾ ಮರತರೌ ರೂಢಾ ಭುವಂ ಸಂಶ್ರಿತಾ ಸಲಂಬಾ
67. ಧರಿಬಾ ಪ್ರತಾನ ವಿತತಾ ಜೀಮೂತವಾಹೇಷುನಃ | ತಣ್ಣೀ
68. ಕೋರಕಿತಾ ತತಃ ಕುಸುಮಿತಾ ಭೋಜೇ ಸಮನ್ಮೂರ್ನಿತೇ
69. ಸೂತೇ ಸಂಪ್ರತಿ ಭೂಪತೋ ಸ್ಥಿರಪದಾ ತತ್ತನ್ಧ ಲಾನ್ಯಜಿ
70. ತಾ | ಅಭತಸ್ಯಂಸ್ವಗ್ರಹಾರೇ ವೃತ್ತಭಾಜಾ [೦] ದ್ವಿಜನ್ಯನಾಂ |
71. ಗೋತ್ರನಾಮಾನಿ ಶಾಖಾಂಜ್ಯ ಲಿಘ್ಯಂತೇದೇತಭಾಷಯಾ |
72. ಅತ್ಯೇಯ ಅದಿತ್ಯಾತ್ಮಜೋ ನಾಗಪ್ಯೇ ಕಾವೃತ್ತಿಃ | ಯಜುಃ |
73. ರೋಹಿತಃ ಹಿನ್ನಯಾತ್ಮಜಃ ಹೆದ್ದೇಃರೇಕಾವೃತ್ತಿಃ | ಯಜುಃ |

III A—

74. ಶ್ರೀವತ್ಸೋಲಿಪ್ಣಿಜಾತ್ಮಜಃ ಸೋಮನಾಥಸ್ಯೇತ್ಕಾವೃತ್ತಿಃ
75. ಯಜುಃ | ಚಿಟ್ಟಯಾತ್ಮಜೋನರಸಿಂಹಸ್ಯದ್ವೇವೃತ್ತೀಯಜುಃ |
76. ಶಾಂಡಿಲ್ಯಃ | ಗಂಗಾಧರಾತ್ಮಜೋ ಬಸವಣಿಸ್ಯೇತ್
77. ಕಾವೃತ್ತಿಃ | ಅತ್ಯೇಯಃ | ಶಾಲಾವತ್ಸೋ ಮಲ್ಲಯ ಸೂನುಃ ವಿರೂ
78. ಹಾಕಣ್ಯೇತ್ಕಾವೃತ್ತಿಃ | ಯಜುಃ | ಲೋಹತ್ಸೋಲಿಪ್ಣಿಯ ಸೂನುಸ್ತಪ್ಯ
79. ಯಸ್ಯೇತ್ಕಾವೃತ್ತಿಃ | ಯಜುಃ | ಶ್ರೀವತ್ಸೋನೂರಿಹೆದ್ದಿಸೂನು
80. ನಾಗಯಸ್ಯದ್ವೇವೃತ್ತೀ | ಯಜುಃ | ಅತ್ಯೇಯೋ ಮಾಧವಸೂನು
- 80a. ನಾರ್ವಗ ಯಸ್ಯೇತ್ಕಾವೃತ್ತಿಃ ಯಜುಃ | ಶ್ರೀವತ್ಸೇ ಕೂಚನಾ
81. ಯರಸೂನುಃ ಸಂಗುಭಟ್ಟಸ್ಯದ್ವೇವೃತ್ತೀಯಜುಃ ಲೋಹ
82. ತಃ ಹೆದ್ದಿಸೂನುಃ ಹಿನ್ನಯಸ್ಯೇತ್ಕಾವೃತ್ತಿಃ | ಯಜುಃ | ಶಾಲಾವತ್ಸೋಮ
83. ಲ್ಲಯಸೂನುಃ ಕೂಚನಸ್ಯೇತ್ಕಾವೃತ್ತಿಃ ಯಜುಃ | ಮಸಿಷ್ಯಃ ಸಾಷ್ಟ
84. ವಣ್ಣಸೂನುಃ ಅನಂತಪಸ್ಯೇತ್ಕಾವೃತ್ತಿಃ ರುಕ್ | ಗಾಗ್ರ್ಯಃ ಶಿಂ
85. ಗಯಸೂನುಃ ಲ್ರಂಗಪಸ್ಯೇತ್ಕಾವೃತ್ತಿಃ ಯಜುಃ | ಕೌಂಡಿನೋ
86. ಗೋಕಣಿಸೂನುಃ ಪೋಚಯಸ್ಯೇತ್ಕಾವೃತ್ತಿಃ ಸ್ತಸ್ಯ ಅರ್ಥಂ ಯಜುಃ ವಸಿ
87. ಷೃಷ್ಟಿಮಯಸೂನುಃ ಮಂದ್ರಪಸ್ಯೇತ್ಕಾವೃತ್ತಿಃ ರುಕ್ | ಭಾರದಾವ್ಯಜೋ
- 87a. ಯೆಲ್ಲಯಹೆದ್ದಿಸೂನುಃ ಮರ್ಲಾಯಸ್ಯ ದ್ವೇವೃತ್ತೀ || ಯಜುಃ | ಭರದಾವ್ಯಜೋ
88. ಯೆಲ್ಲಯಹೆದ್ದಿಸೂನುಃ ಅಪ್ಯಯಸ್ಯೇತ್ಕಾವೃತ್ತಿಃ ಯಜುಃ | ಶ್ರೀವ
89. ತೈನರಹಕರಿಸೂನುಃ ಹೆದ್ದಿಃ ದ್ವೇವೃತ್ತೀ ಯಜುಃ | ಗಾಗೋರ್ವದೇ
90. ಚಯಸೂನುಃ ನರಹಕರೇರಧಂ | ಯಜುಃ | ಭಾರದಾವ್ಯಜೋಯೆಲ್ಲಯಸೂ
91. ನುಃ ಮರ್ಲಾಯಸ್ಯ ದ್ವೇವೃತ್ತೀ ಯಜುಃ | ಶ್ರೀವತ್ಸೋ ನರಹರಿ

92. ಸೂನುರಪ್ಪಯಸ್ಯದೇವೈತ್ತೀಯಜುಃ । ಗೌತಮೋಗೋಪಾಲ
93. ಸೂನುವಿರುಪಾಸನ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ । ಕಾಶ್ಯಪೋಕೇಶವ
94. ಸುತ್ಯೋವಿರುಪಾಕ್ಷಣೈಕಾವೃತ್ತಿಃ ರುಕ್ಷಾ । ಧನಂಜಯೋಲಕ್ಷ್ಯಂ
95. ಸುತ್ಯಃ ಶಿಂಗಯಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್ಷಾ । ಕಾಶಿಕಃ ಹಿನ್ನಯಸುತ್ಯೋ
96. ಭ್ರೀರವಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ । ಭಾರದವ್ಯಜೋಮಲಯಸುತ್ಯಃ ಕೇ
97. ಸವಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ । ಕುತ್ಯೋ ಮಲ್ಲಯಸುತ್ಯಃ

III B—

98. ಅಪ್ಯಯಃ ಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ । ಕಾಂಡಿನೋ ಗೋಕಳ್ಳಂ ಸೂನುಃ
99. ಮಾರ್ಚಯಸ್ಯೈಕಾ ವೃತ್ತಿಃ ಯಜುಃ । ವಿಶ್ವಾಮಿತ್ಯೋಭಾತ
100. ರನಸುತ್ಯೋ ಮಲ್ಲಯಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್ಷಾ । ಭರದವ್ಯಾ
101. ಜೋಯಲ್ಲಯಸುತ್ಯಃ ಚೆನ್ನಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ । ಹರಿ
102. ತ ಗೋತ್ಯೋಹೆದ್ದಯಪುತ್ರೋಲಬ್ಯಯಸ್ಯ ದೇವೈತ್ತೀ ಯಜುಃ ।
103. ಲೋಹಿತಃ ಪೆದ್ದಯಪುತ್ರೋ ಕೂಚನಸ್ಯ ದೇವೈತ್ತೀ ಯಜುಃ ।
104. ಗೌತಮೋ ಗೋಪಾಲ ಸೂನುಃ ಗೋವಯನ್ಯಾಧಿವೃತ್ತಿಃ । ಯಜುಃ ।
105. ಶ್ರೀವತ್ಯೋ ಹೆದ್ದಿಜೋನ್ಯಸೂನುಃ ಹೆದ್ದೇರೇಕಾವೃತ್ತಿಃ । ಯಜುಃ ।
106. ಕಂಗೋತ್ಯೋನರಹರಿ ಸೂನುಃ ಹೆದ್ದೇರೇಕಾವೃತ್ತಿಃ ಯಜುಃ ।
107. ಗೌತಮೋ ಹೆದ್ದಿಸೂನುಃ ಮಾರ್ಧವಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಿ
108. ಜುಃ । ಶ್ರೀವತ್ಯೋ ಸೋಮರನಸುತ್ಯೋ ಅದಿಶ್ಯಸ್ಯೈಕಾ
109. ವೃತ್ತಿಃ । ರುಕ್ಷಾ । ಮೋನಭಾಗ್ರ[ವ]ಸುಂಮಯಸುತ್ಯೋ ರಾಮಸ್ಯೈಕಾ
110. ವೃತ್ತಿಃ ರುಕ್ಷಾ । ಶ್ರೀವತ್ಯೋ ಲಂಗಯಸೂನು ನಾಗಯಸ್ಯೈಕಾ
111. ವೃತ್ತಿಃ ರುಕ್ಷಾ । ಕಾಶಿಕೋತಪ್ಪಯಸೂನುಃ ಚೇನಯಸ್ಯ ಹಾ
112. ಗವೃತ್ತಿಃ । ರುಕ್ಷಾ । ಕಾಂಡಿನೋ ಗೋಕಳ್ಳಂ ಸುತ್ಯೋ ಬನ
113. ವಣಿನ್ಯಾಧಿವೃತ್ತಿಃ ಯಜುಃ । ಶ್ರೀವತ್ಯೋ ತಪ್ಯಯಸೂ
114. ನುಃ ನಾಗಪಸ್ಯೈಕಾವೃತ್ತಿಃ ತಸ್ಯಾಚಹಾಗಂಚ । ಯಜುಃ ।
115. ಭರದವ್ಯಜೋರಮ್ಯಯ ಸೂನುನಾರ್ಥರಣ ದೇವಸ್ಯೈಕಾವೃತ್ತಿಃ ರು
116. ಕ' । ಹರಿತ್ಯೋ ಕೂಚಯಸೂನುರಲ್ಲಾಡಸ್ಯೈಕಾ ವೃತ್ತಿಃ ಯಿ
117. ಜುಃ । ಕಾಶ್ಯಪಾ ವಿಶ್ವಯಸೂನುಬ್ರಹ್ಮಸುವಸ್ಯ ವೃತ್ತತ್ಯಾತುಧಾರಂ
118. ಶಃ । ಕಾಶ್ಯಪೋ ಬಾಚಯಸೂನುದ್ರೇವಯನ್ಯಾಧರಂ । ರುಕ್ಷಾ ।
119. ಭರದವ್ಯಜೋ ಬೈಮಯಸೂನು ಪಾಕಯನ್ಯಾಧರಂ । ಶುಕ್ಲ
120. ಯಜುಃ । ಭರದವ್ಯಜೋ ಸೋಮಯಸೂನುರೊಭಲನಾಧನ್ಯಾಧರಂ
121. ಯಜುಃ । ಕಾಶಿಕಃ ಸರ್ವಜ್ಞಪುತ್ರೋ ಹೆದ್ದಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಿ
122. ಜುಃ । ಶಾಂಡಿಲ್ಯ ಅಪ್ಯಯಸೂನು ಮಾರ್ಧವನ್ಯಾಧರಂ ಯಿ
- 122a. ಜುಃ ।

IV A—

123. ಕಾಶಿಗೋತ್ಯೋದೇಚಯ ಸುತ್ಯಃ ಶಿಂಗಯಸ್ಯೈಕಾವೃತ್ತಿಃ ।
124. ಯಜುಃ । ಭರದವ್ಯಾಜ ಗೋತ್ಯೋಅಪ್ವಂಣ ಸೂನುಃವರದಪ

125. ಸೈತ್ಯ ಕಾವ್ಯತ್ತಿಃ ರುಕ್ | ಭಾರದ್ವಾಜೋ ಚೌಡಾಮಣೀರಧ್ರಂ |
 126. ರುಕ್ | ಗೌತಮೋಮಲ್ಯಸೂನುಃ ಕೇಶವನ್ಯಾಧ್ರಂ ಯಜುಃ | ಅ
 127. ತ್ರೇಯಃ ಕೇಶವನುತೋಅಪ್ಯಯನ್ಯಾಧ್ರಂ ಯಜುಃ | ಅಗಸ್ತೋ
 128. ಕೇಶವನುತಃ ನ್ಯೀಕರ್ಯಸೈತ್ಯಕಾವ್ಯತ್ತಿಃ | ರುಕ್ | ಜೋನ್ಯೇ ರಂ
 129. ಮಣಿಸುತೋ ಮಲ್ಯಯಸೈತ್ಯ ಕಾವ್ಯತ್ತಿಃ ನಾಮಕಃಅತ್ರಿ | ವ
 130. ಸಿಷ್ಟೆಬಿಂಬಿಸುತಃ ಚೌಡಪ್ಯಸೈತ್ಯ ಕಾವ್ಯತ್ತಿಃ ರುಕ್ | ಭ
 131. ರದ್ವಾಜಗೋತ್ಮೋ ಮಾಧವದೇವನುತಃ ಸೋಮಯನ್ಯಾ
 132. ಧ್ರಂ | ರುಕ್ | ಪರಾಶರೋ ಶಿಂಗಯಸೂನುಃ ಭಾರನೋಃ
 133. ಮುಂಪ್ರಾಗವ್ಯತ್ತಿಃ ಯಜುಃ | ಹರಿತಿಕೊಹನ ನು
 134. ತಃ ಪೆದ್ದೆಯಸೈತ್ಯಕಾವ್ಯತ್ತಿಃ ಯಜುಃ | ತನ್ಯಾ
 135. ಸುಜೋ ನರಹರೇ ರೇಕಾವ್ಯತ್ತಿಃ ಯಜುಃ | ಕಾ
 136. ಶ್ವಪಣ್ಣಾಡಸೂನುಃ ಏರ್ತೆಪಸ್ಯ ಮುಂಪ್ರಾಗ ವ್ಯತ್ತಿ
 137. ಯಜುಃ | ಶಾಂಡಿಲ್ಯಃ ತಿಪ್ಪಯಸೂನುಃ ಪೆದ್ದೇರೇಕಾವ್ಯತ್ತಿಃ
 138. ಯಜುಃ | ಗಾಗ್ರ್ಯಃ ಮಂಚನಸೂನುಃ ಶಿಗಯಸೈತ್ಯಕಾ
 139. ವ್ಯತ್ತಿಃ | ಯಜುಃ | ಕಾಶ್ಯಪಃ ಮಂಚನಸೂನುಃ ಬೈಭಲಸೈತ್ಯ
 140. ಕಾ ವ್ಯತ್ತಿಃ | ಯಜುಃ | ಶಾಂಡಿಲ್ಯಃ ಗಂಗಣಣಸೂನುಃ ನ್ಯಾ
 141. ಮಯಸೈತ್ಯ ಕಾವ್ಯತ್ತಿಃರುಕ್ | ಭರದ್ವಾಜಃ ವಿನ್ಯಾಯ
 142. ಪ್ರತ್ಯೋದೇಚಯ ಸೈತ್ಯಕಾವತ್ತಿಃ ಯಜುಃ | ಅತ್ರೇಯಲ
 143. ಕ್ಷೇಣಪ್ರತ್ಯಃ ಕಂಪಣಸೈತ್ಯ ಕಾವ್ಯತ್ತಿಃ ರುಕ್ | ತಿಪ್ಪ
 144. ಯ ಸೂನುರ್ಭವಯನ್ಯಾಧ್ರಂ | ರುಕ್ | ಗೌತಮೋ ಗೋ
 145. ಪಯಸೂನುಃ ಗರಂಗಯಸೈತ್ಯಕಾವ್ಯತ್ತಿಃ | ಯಜುಃ |

IV B—

146. ಹರಿತಃ ಸ್ತುಲಯಸೂನುಃ | ವಿರೂಪಾಕ್ಷನ್ಯಾಧ್ರಂ | ಯಜು
 147. ಕಾಶ್ಯಪಃ ನಾಯಪ್ರಸೂನು ಮಾರ್ಧವಸೈತ್ಯಕಾ
 148. ವ್ಯತ್ತಿಃ ತನ್ಯಾಪ್ಯಧ್ರಂ | ವಾರುಕ್ | ವಸಿಷ್ಠೋಗಂಗಾ
 149. ಧರ ಸೂನು ನಾಗಪಸೈತ್ಯಕಾವ್ಯತ್ತಿಃ | ಕಾಶ್ಯಪೇ
 150. ಬಂಕರನ ಸೂನುಃ ವಿಶ್ವಪಸೈತ್ಯಕಾವ್ಯತ್ತಿಃ ರುಕ್ | ಭ
 151. ರ ದ್ವಾಜೋ ಚೆನ್ನಯಸೂನುಃ ಶಿಂಗಯಸೈತ್ಯಕಾವತ್ತಿಃ | ಯಜುಃ |
 152. ಕಾಶಿಕಃ ಸವರ್ಜಣಣಸೂನುಃ ಹೋನ್ನಪಸೈತ್ಯಕಾವ್ಯತ್ತಿಃ | ಯಜುಃ
 153. ಭರದ್ವಾಜೋ ನಾಗಯಸೂನು ಚೌಡಯಸ್ಯ ಮುಂಪ್ರಾಗವ್ಯತ್ತಿಃ
 154. ಯಜುಃ | ಪರಾಶರ ಜನ್ಮಯಸೂನುಃ ಪೆದ್ದೇರೇಕಾವ್ಯತ್ತಿಃ ಯಜುಃ |
 155. ಭರದ್ವಾಜೋಲಭ್ಯಯಸೂನುಃ ಶಿಂಗಯಸೈತ್ಯಕಾವ್ಯತ್ತಿಃ ಯಜುಃ |
 156. ಕಾಶ್ಯಪೇ ಭೋಗನಾಥಸೈತ್ಯಕಾವ್ಯತ್ತಿಃ ರುಕ್ | ಶ್ರೀವತ್ಸೋ ಅ
 157. ಪ್ರಯಸೂನು ಶ್ರೀಧರಸೈತ್ಯಕಾವ್ಯತ್ತಿಃ | ಯಜುಃ | ಭರದ್ವಾಜೋರಾನ
 158. ಪಸೂನು ನಾಗಪಸೈತ್ಯಕಾವ್ಯತ್ತಿಃ | ರುಕ್ | ಗೋಣಿರ ಮಲ್ಲರನ
 159. ಸುತ ಅದಿಕ್ಷಾಸೈತ್ಯಕಾವ್ಯತ್ತಿಃ | ರುಕ್ | ಶಾಂಡಿಲ್ಯ ಅಪ್ಯಣಣ

16. प्रांशुरुकुंठितः । यदूनां कृष्णबंधूनां तह्नीलानि
17. त्यसाक्षिणां । तत्र संगमभूपालः क्षीराव्येः
18. श्वन्द्रमाइव । आविरासीत्कलानाथः कामा
19. यीचंन्द्रिकाप्रियः । तौ दंपती समाराख्यं पंपायाः
20. प्राणवल्लभं । तत्पंचवदनप्रख्यान् पुत्रान् प्रा
21. सौ महौजसः । आद्यो हरिहरो वीरो

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22. द्वितीयः कंपभूपतिः । दृतीयो बुक्खभूपालः श्रतुर्थो मारणा
23. ह्यः । तेषु पुत्रेषु दीव्यत्सु बुक्खभूपः सतां गतिः ।
24. स्वगोत्रपालको जातो मनुमांधातु संनि
25. भः । यत्प्रतापाग्निज ज्वाला जज्वालारातिकानने । य
26. त्कीर्तिः ककुभां चक्रे भांचक्रेनित्यमैदवीर्णि । आद्यो मा
27. तंगसेवी बहुविपदपरः चक्रवर्त्यक्षदेवी नाम्नैकः
28. प्राप्तगर्हः सुरपतिगणिकासर्कचित्तः परोभूत् ।
29. सक्षवेळः कश्चिदन्यो मुनिपश्चुमहरत्सैरलं शांत
30. दोषः सत्वं बुक्खमेशः स्फुरदुरुविभवैरुत्तमः सा
31. वर्मौमः । कृष्णश्च बुक्खभूपश्च बहुस्त्रीजनवल्लभौ ।
32. आद्यः कुचलयद्वेषी द्वितीयस्तस्य पालकः । कां
33. तासु विद्यमानासु तस्य प्रेमसमन्विता । गौरी गौ
34. रीवं संजाता प्रेयसी भूभूतः सुता । तस्य बुक्खमही
35. पेन कार्तिकेयसमो गुणैः । उदपादि त्रयीर्थमत्रा
36. ता हरिहरो नृपः । न केवलं हरिखातुं हरो वा क
37. लिकलमधात् । यतः संतो भुवं प्राप्तौदेवौ हरिहरं
38. विदुः । तस्याभवद्वर्मपत्नी मेलायी वनितोत्तमा
39. भूभूत्सुता भवानीव पुत्रिणी पुरविद्विषः । यस्तस्या
40. मुदपादि हर्यपमहीपालेन बुक्खमाधीशः कल्प
41. महीरुहः सुमनसां चज्ञो रिपुक्षमाभृतां । तस्मादा
42. विरभूदुदारचरितः श्रीभूपतिर्यत्प्रसूः स्तिष्यायी
43. किल वीरसूगीरमगात् साकं हि कौसल्यया । त
44. त्पितुबुक्खभूपस्य भृत्यौ कामण्वोम्ब्रणौ । स्य
45. स्तौ यों नायकाचार्यौ शरणागत पालकौ । जातौ लक
46. मनायिक्यामब्बेनायकपुंगवात् । तस्या मा ?

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47. त्यो? बोमणस्तु धीरः सेहपराक्रमः । स्वकुलोत्तारणे बुद्धि
48. मकरोद्धर्मतत्परः । कोटेकेरेशयदुर्गमध्ये प्र
49. वहति स्मया ॥ वंजेहळेति नदिका निलुगल्लसमी
50. पगा । मोसलेकुल्यया युक्ता भूमिः सस्योद्भव
51. क्षमा । तस्यां तटाकनिर्माणमादिक्षाद्वाहणोत्तमान् ।
52. ते स्वकीयधनेनैव सेतुं व्यरच्यन् वुधाः । दृष्टा तटाकं
53. क्षेत्रं च बोम्बणस्वामितत्परः । प्रतापबुक्खराजाख्यं नि

54. मर्यादादुदारधीः । शाकान्वेदिखवहिचंद्रकलिते वर्षे
 55. तथा क्रोधने मासे श्रावणिके ग्रहारमुदधेः पूर्वेथ चंद्र
 56. ग्रहे । अव्वेनायकलंदनोगुणनिधिर्यः कामणस्या
 57. नुजो बोम्पणः स्त्रिणवत्युपात्तगणनाविप्रोक्तमेभ्यो
 58. दित । पटकर्मनिरतास्ते तु ब्राह्मणाः इशासनो
 59. त्सुकाः । सत्याशिषो भाविनं तु सार्वभौमं वि
 60. चिंत्य तं । आशीर्भिरभिनंद्याथ स्ववृत्तांतं न्यवे
 61. दयन् । तैर्निवेदितकार्यस्तु भूपतिः सच्चिवः
 62. सह । निर्णाय सीमामात्मीयां विरुपाक्षस्य
 63. संनिधौ । प्रभवे वत्सरे ज्येष्ठमासे सूर्यग्रहेस
 64. ति । आचंद्रतारकं कर्तुं पितुर्नम्नांकितं पुरं । प्रादाते
 65. भ्यो भूसुरेभ्यः स्वमुद्रांकितशासनं । दानश्री
 66. लतिका पुरामरतरौ रुडा भुवंसंश्रिता सर्लिवा
 67. थ शिवौ प्रतानवितताजीमूतवाहे पुनः । कण्णे
 68. कोरकिता ततः कुसुमिता भोजे समस्तोन्नते
 69. सूते संप्रति भूपतो स्थिरपदा तत्तन्फलान्यर्जि
 70. ता । अथ तस्मिन्नग्रहारे वृत्तिभा [जां] द्विजन्मनां ।
 71. गोत्रनामानि शाखाश्च लिख्यन्ते देशभाष्या ।
 72. आत्रेय आदित्यात्मजो नागपस्यैका वृत्तिः । यजुः ।
 73. लोहितः पित्र्यात्मजः पेहरेका वृत्तिः । यजुः ।

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74. श्रीवत्सो लख्खणात्मजः सोमनाथस्यैका वृत्तिः ।
 75. यजुः । चिद्व्यात्मजो नरसिंहस्य द्वे वृत्ती यजुः ।
 76. शांडिल्यः । गंगाधरात्मजो वसवणस्यै
 77. का वृत्तिः । आत्रेयः । शालावतो महूयसूनुर्विरु
 78. पाक्षस्यैका वृत्तिः । यजुः । लोहितोलख्खयसूनुस्तिष्ठ
 79. यस्यैका वृत्तिः । यजुः । श्रीवत्सो सूरिपेदिसूनु
 80. नागयस्य द्वेवृत्ती । यजुः । आत्रेयोगाधवसूनु
 80a. नागयस्यै का वृत्तिः यजुः । श्रीवत्सः कृ च ना
 81. यसूनुः संगुभद्रस्य द्वे वृत्ती यजुः लोहि
 82. तः पेहिसूनुः पित्र्यात्मजो वृत्तिः । यजुः । शालावतो म
 83. ल्यसूनुः कृचनस्यैका वृत्तिः । यजुः । वसिष्ठः स्वा
 84. वण्णसूनुः अनंतपस्यैका वृत्तिः । रुक्यगार्यः दिं
 85. गयसूनुः हिंगपस्यैका वृत्तिः यजुः । कौडिन्यो
 86. गोकर्णसूनुः पोचयस्यैका वृत्तिः स्तस्य अर्द्धं यजुः वसि
 87. षष्ठिमयसूनुः मुहूपस्यैका वृत्तिः रुक्त । भारद्वाजो
 87a. येल्यपेहिसूनुः महूयस्य द्वे वृत्ती । यजुः । भरद्वाजो
 88. येल्यपेहिसूनुः अप्ययस्यैका वृत्तिः यजुः । श्रीव
 89. त्सो नरहरिसूनुः पेहिः द्वे वृत्ती । यजुः गार्यो दे
 90. चयसूनुः नरहरेर्द्धं । यजुः । भारद्वाजो येल्यस्

91. नुः मूल्यस्य द्वे वृत्ती यजुः । श्रीवत्सो नरहरि
92. सनुरप्पयस्य द्वे वृत्ती यजुः । गौतमो गोपाल
93. सूनुर्विरुद्धासस्यैका वृत्तिः यजुः काश्यपो केशव
94. सुतो विरुद्धाक्षस्यैका वृत्तिः रुक् । धनंजयो लक्ष्मण
95. सुतः दिंगयस्यैका वृत्तिः रुक् । कौशिकः पित्र्यसुतो
96. भैरवस्यैका वृत्तिः यजुः । भारद्वाजो मूल्यसुतः के
97. सवयस्यैका वृत्तिः यजुः । कुत्सो मूल्यसुतः

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98. अप्ययः स्यैकावृत्तिः । यजुः । कौडिन्यो गोकर्णं सूनुः
99. माचयस्यैका वृत्तिः यजुः । विश्वामित्रो भूत
100. रससुतो मूल्यस्यैका वृत्तिः रुक् । भरद्वा
101. जो येल्यसुतः चेन्यस्यैका वृत्तिः यजुः । हरि
102. तगोत्रो पेहयपुत्रो लखयस्यद्वे वृत्ती यजुः ।
103. लोहितः पेहयपुत्रो कूचनस्य द्वे वृत्ती यजुः ।
104. गौतमो गोपालसूनुः गोपयस्यार्थं वृत्तिः । यजुः ।
105. श्रीवत्सो पेहिजोस्य सूनुः पेहेरेका वृत्तिः । यजुः
106. कपिगोत्रो नरहरिसूनुः पेहेरेका वृत्तिः यजुः
107. गौतमो पेहिसूनुः माधवस्यैका वृत्तिः य
108. जुः । श्रीवत्सो सोमरससुतो आदित्यस्यैका
109. वृत्तिः । रुक् । मोनभार्ग[व]गुमयसुतो रामस्यैका
110. वृत्तिः रुक् । श्रीवत्सो लिंगयसूनु नागयस्यैका
111. वृत्तिः रुक् । कौशिको तिष्पयसूनुः चेन्यस्य हा
112. गवृत्तिः । रुक् । कौडिन्यो गोकर्णं सुतो बस
113. वर्ण स्यार्थवृत्तिः यजुः । श्रीवत्सो तिष्पयसू
114. नुः नागपस्यैका वृत्तिः । तस्य च हागं च । यजुः
115. भरद्वाजो रेत्यसूनुरारणदेवस्यैका वृत्तिः रु
116. क् । हरितो कूचयसूनुरल्लाङ्गस्यैका वृत्तिः । य
117. जुः । काश्यपाविद्यसूनुर्बुद्धुवस्य वृत्तश्चतुर्थं
118. शः । काश्यपो वाचयसूनुर्देवयस्यार्थं । रुक् ।
119. भरद्वाजो बोमयसूनु माकयस्यार्थं । शुक्र
120. यजुः । भरद्वाजो सोमयसूनु रौभलनाथस्यार्थं
121. यजुः । कौशिकः सर्वज्ञपुत्रो पेहयस्यैका वृत्तिः य
122. जुः । शांडिल्य अप्ययसूनुर्माधवस्यार्थं य
- 122a. जुः

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123. कौशिकगोत्रो देचयसुतः दिंगयस्यैका वृत्तिः ।
124. यजुः । भरद्वाजगोत्रो अप्यणसूनुः वरदप
125. स्यैकावृत्तिः रुक् । भारद्वाजो चूडामणेर्थं ।
126. रुक् । गौतमो मूल्यसूनुः केशवस्यार्थं यजुः । आ
127. त्रेयः केशवसुतो अप्ययस्यार्थं यजुः । अगस्त्यो

128. केशवसुतः स्तीकयस्यैका वृत्तिः । रुक् । जोस्यरे
129. मण्णसुतो मल्लयस्तैका वृत्तिः सामकः अत्रे । व
130. सिष्ठ एचयसुतः चौडप्पस्यैका वृत्तिः रुक् । भ
131. रद्वाजगौत्रो माधवदेवसुतः सोमयस्या
132. दर्थे । रुक् । पराशारो शिंगयसूनुः भर्नोः
133. मुष्पागवृत्तिः यजुः । हरितः कूचनसु
134. तः पेद्यस्यैका वृत्तिः यजुः । तस्या
135. नुजो नरहरेरेका वृत्तिः यजुः का
136. श्यप अल्लाडसूनुः विंट्टपस्य मुष्पागवृत्तिः
137. यजुः । शांडिल्यः तिष्पयसूनुः पेद्यरेका वृत्तिः
138. यजुः । गार्यः मंचनसूनुः शिंगयस्यैका
139. वृत्तिः । यजुः । काश्यपः मंचेनसूनुः औभलस्यै
140. का वृत्तिः । यजुः शांडिल्यः गंगंणसूनुः स्वा
141. मयस्यैका वृत्तिः रुक् । भरद्वाजः पित्रय
142. पुत्रो देचयस्यैका वृत्तिः यजुः । आत्रेय ल
143. क्षमणपुत्रः कंपणस्यैका वृत्तिः रुक् तिष्प
144. यसूनुः लेखयस्यार्थे । रुक् । गौतमो गो
145. पयसूनुः गंगयस्यैका वृत्तिः । यजुः ।

IV B—

146. हरितः स्तल्यसूनुः विरूपाक्षस्यार्थे । यजु
147. काश्यपः सायप्पसूनुर्माधवस्यैका
148. वृत्तिः तस्यार्थे । वा रुक् । वसिष्ठो गंगा
149. धरसूनु नागपस्यैका वृत्तिः । काश्यपो
150. बंकरससूनुः विंट्टपस्यैका वृत्तिः रुक् । भ
151. रद्वाजो चेन्नयसूनुः शिंगयस्यैका वृत्तिः । यजुः
152. कौशिकः सर्वज्ञसूनुः हौन्नपस्यैका वृत्तिः । यजुः
153. भरद्वाजो नागयसूनु चौडयस्य मुष्पागवृत्तिः
154. यजुः । पाराशरजन्नयसूनुः पेद्यरेका वृत्तिः यजुः ।
155. भरद्वाजो लेखयसूनुः शिंगयस्यैका वृत्तिः यजुः ।
156. काश्यपो भोगनाथस्यैका वृत्तिः रुक् । श्रीवत्सो अ
157. प्पयसूनु श्रीधरस्यैका वृत्तिः । यजुः । भरद्वाजो रान
158. पसूनु नागपस्यैका वृत्तिः । रुक् । गोदूरमल्लरस
159. सुत आदित्यस्यैका वृत्तिः । रुक् । शांडिल्य अण्णण
160. सूनु विंट्टपस्यार्थे । रुक् । वसिष्ठ अल्लपसुतः दे
161. वणस्यार्थे । रुक् । आत्रेयः रामेश्वरसुत
162. अण्णमभृतस्यैका वृत्तिः यजुः । आ
163. त्रेयः नल्यसूनुः कोटिस्यार्थे । यजुः काश्यपो
164. नागयसूनुः मंचनस्यैका वृत्तिः रुक् । अ
165. च्युतसूनुः कामयस्य हागवृत्तिः । शक्यजुः
166. भरद्वाजा चौडयसूनुः लिंगयस्य हागवृ

167. त्तिः । रुक् । हरितः कूचिभट्टसूनुः अनंतस्या
 168. धैः । यजुः । शालंकायन गुणपुत्रो रामय
 169. स्यार्थैः । यजुः । काश्यपो नरसिंहसुतः मैल्प
 170. स्यार्थैः । रुक् । कामरससुतःसंगम

V A—

171. स्यार्थैः रुक् । हरिता माधवसूनुः शिंगय
 172. स्यार्थै यजुः ।
 173. अथास्याग्रहारस्येशान्यादि अष्टदिक्
 174. सीमानिर्णयः कथ्यते ।

(After this some lines are written in Kannada language).

190. सामान्योयं धर्मसेतुर्नृपाणां का
 191. ले काले पालनीयो भवद्विः । सर्वनितान् भाविनः
 192. पार्थिवेन्द्रान् भूयो भूयोयाचते रामचन्द्रः ।
 193. अकरेयः करगाडः सगोकोटिवधप्रदः । स
 194. करेयः करस्यागः सगोकाटिफ
 195. लप्रदः । श्री
 196. रामचन्द्राय } श्री रामनाथ
 197. नमः }

I B—

198. एकैव भगिनी लोके सर्वेषामेव भूभूतां । न भो
 199. न्या न करण्याह्या विप्रदत्ता वसुंधरा । त
 200. दाकानं सहस्रुण कन्यादानशतन च । गवां
 201. कोटिप्रदानेन भूमिहत्ता न शुद्ध्यति । स्वदत्तां
 202. परदत्तां वा या हरेत वसुंधरां । षष्ठि वर्ष
 203. सहस्राणि विष्णयां जायते क्रिमिः । स्व
 204. दत्ताद्विगुणं पुण्यं परदत्तानुपालना
 205. परदत्तापहारेण स्वदत्तं निष्फलं भ
 206. वेत् । दानपालनयोर्मध्ये दानाच्छ्रे
 207. योनुपालनं । दानात् स्वर्गमवाभ्नी
 208. ति पालनादन्युतं पदं ॥ करकृतमपरा
 209. धं क्षतुमहेतु संतः । श्रीहरिहर हिर
 210. एव गर्भेभ्योनमः । श्री श्री श्री
 211. श्री.

Transliteration.

I A—

1. nirvighnam astu
 1a. namas tunga-śiraś-chumbi-chandra-châmara-châravê¹ trailô-
 2. kya-nagarâ-rambha-mûla-stambhâya Śambhave¹ kalyâ-
 3. ñam âkalayatâm Kalabhânanô vam¹ krîdâsu yah karaṭi-cha-

1 Read vah

4. rma pituḥ pidhāya ! pūrṇa-dvipēndra-naṭanair abhaya-pradānō
5. mōdām Śivas (t) ya vitanōti mahānaṭasya ! jñāna-
6. pradīpa-nirṇīta-nittyā-tatvārtha-rūpiṇī jaganttya-
7. vantī vaikharyā Sarasvatyastu vah śriye ! udhṛittya
8. jaladhē (h) r bhūmīm gandham asyāḥ parāmṛiṣan ! ghōṇā-
9. yāṁ sādhu samdharttā pātu krōḍākṛitir Harih ! gu-
10. ṣair arishtāni śamam nayamti ślāghyāni bhāgyā-
11. ni punar dadānā ! mahisurēbhyo mahaṇīya-kī-
12. rtīḥ sarvamsahā sasya-phalāni sūtām ! nidānam ē-
13. kō nayanōtsavānām ānamdakārī jagatām trayā-
14. nām ! sudhaika-satram sahajam Śriyō yaḥ śam oshadhi-
15. nām adhipas tanōtū ! asti svastyayanam bhūmēr vamśaḥ
16. prāṁśur akumṭhitah ! Yadūnām Kṛishṇa-baīndhūnām tal-lilā-ni-
17. tya-sākshiṇām ! tatra Saṅgama-bhūpālah Kshīrabdhēś
18. Chamdramā iva ! āvirāsīt kalānāthah Kāmā-
19. yī-chandrikā-priyah ! tau dāmpati samārādhyā Pampāyāḥ
20. prāṇa-vallabham ! tat-pancha-vadana-prakhyān putrān prā-
21. ptāu mahaujasah ! ādyō Hariharō vīrō

II A—

22. dvitiyah Kampa-bhūpatih ! tṛitiyō Bukka-bhūpāla (h) ś chaturthō Mārapā-
23. hvayah ! tēshu putrēshu divyatsu Bukka-bhūpāḥ satām gatih !
24. sva-gōtra-pālakō jātō Manu-Māndhātri-saṁpi-
25. bhaḥi ! yat-pratāpāgnī-ja-jvālā jajvālārātī-kāmanē ! yat-
26. kīrtih kakubhām chakre bhā-chakrē nityam aiṁdavīm ! ādyō mā-
27. tanga-sēvī bahu-vipad aparah chakravarty aksha-dēvī nāmaikah
28. prāpta-garhah Surapati-gaṇikā-sakta-chittalī paro'bhūt !
29. sa-kshvēlah kaścid anyō muni-paśum aharat tair alam śāṁta-
30. dōshah sa-tvam Bukka-kshamēśah sphurad-uru-vibhavair uttaṁnah sā-
31. rvabhaumah ! Kṛishṇaścha Bukka-bhūpaścha bahu-strī-jana-vallabhau !
32. ādyah kuvalaya-dvēshī dvitiyas tasya pālakah ! kām-
33. tāsu vidyamānāsu tasya prēma-samanvitā ! Gaurī Gau-
34. rīva saṁjātā prēyasi bhūbhūritah sutā ! tasya Bukka-mahī-
35. pēna Kārttikēya-samō guṇaiḥ ! udapādi trayī-dharīna-trā-
36. tā Hariharō nṛipah ! na kēvalam Haris trātum Hariharām
37. li-kalmashāt ! yatah santō bhuvam prāptau dēvau Hariharām
38. viduh ! tasyābhavad dharma-patnī Mēlāyī vanitōttamā
39. bhūbhūrit-sutā Bhavānīva putriṇī Pura-vidvishah ! yas tasyā-
40. m udapādi Haryapa-mahīpālēna Bukkakshamādhīśah kalpa-
41. mahiruhah sumanasām vajrō ripu-kshīnābhūritām ! tasminād à-
42. virabhūd udāra-charitah śrī Bhūpatir yat-prasū(h)s Tippāyī

43. kila vīrasū-giram agāt sākam hi Kausalyayā ! tat-
 44. pitur Bukka-bhūpasya bhrityau Kāmaṇa-Bomnaṇau ! sya-
 45. stauṇ yōm¹ nāyakāchāryau ṣaraṇāgata-pālakau ! jātau Laka-
 46. ma-nāyikyām Abbenāyaka-pumgavāt ! tasyāmā-

II B—

47. tyō Bomaṇastu dhīrah siṁha-parākramah ! sva-kulottāraṇē buddhi-
 48. m akarōd dharma-tatparah ! Kōṭekere-Rāyadurga-madhyē pra-
 49. vahati sīna yā ! Banjehaṭē nadikā Nilagallu-sami-
 50. pagā ! Mosaṇe-kulyayā yuktā bhūmih sasyōdbhava-
 51. kshamā ! tasyām taṭaka-nirmāṇam ādikshad brāhmaṇottamān !
 52. tē svakiya-dhanēnaiva sētum vyarachayan budhāh ! dṛishtvā taṭakam
 53. kshētram cha Bomnaṇa (s) svāmi-tatparah ! Pratāpa Bukka-rājākhyam ni-
 54. rmāyādād udāra-dhīh ! śākāb dēdri kha vanhi Chamdra kalitē varshē
 55. tathā Krōdhanē māse Śrāvaṇike'grahāram udadhēh pūrvē'tha Chandra-
 56. grahe ! Abbēnāyaka-naṇdanō guṇanidhir yah Kāmanasyā-
 57. nujō Bomnaṇṇahs triṇavatyupātta-gaṇanā-viprōttamēbhyo'
 58. dita ! shaṭ-karma-niratās tē tu Brāhmaṇāh sāsanōt-
 59. sukāh ! sattyāśishō bhāvinam tu sārvabhaumam vi-
 60. chīmtya tam ! āśirbhīr abhinandyā' tha sva-vṛittāntam nyavē-
 61. dayan ! tair nivēdita-kāryas tu Bhūpatih sachivaih
 62. saha ! nirṇṇīya simām ātmiyam Virūpākshasya
 63. samnidhau ! Prabhavē vatsare Jyēṣṭha-māsē Sūrya-grahē sa-
 64. ti ! āchandratārakam karttum pitur nāmnāmkitam puram ! prādāt tē-
 65. bhyō bhūsurēbhyaḥ sva-mudrāmkita-śāsanam ! dāna-śrī-
 66. latikā pura' maratarau rūḍhā bhuvam samśritā salimbā-
 67. tha² Śibau pratāna-vitatā Jīmūtavahē punah ! Karṇē
 68. kōrakitā tatah kusumitā Bhōjē samastōnnate
 69. sūtē samprati Bhūpatō sthirapadā tattan phalānyarji-³
 70. ta ! atha tasminn agrahārē vṛitti-bhājā[m]dvijanmanām !
 71. gōtra-nāmāni sākhāśeha likhyamtē déśa-bhāshayā !
 72. Ātrēya Adityātmajc Nāgapasyaikā vṛittih ! yajuh !
 73. Lōhitah Pinnayātmajah Peddēr ēkā vṛittih ! yajuh !

III A—

74. Śrivatsō Lakhhāṇātmajah Sōmanāthasyaikā vṛittih
 75. yajuh ! Chiṭṭayātmajō Narasiṁhasya dvē vṛittī yajuh !
 76. Śāmḍilyah ! Gaṅgādharātmajō Basaṇṇāsyaia-
 77. kā vṛittih ! Ātrēyah Śālāvatō Mallaya-sūnur Virū-
 78. pākshasyaikā vṛittih ! yajuh ! Lōhitō Lakhkhaya-sūnus Tippa-
 79. yasyaikā vṛittih ! yajuh ! Śrivatsō sūri Peddisūnu-

1 Read syātām yau.

2 Read sālambyātha.

3 Read tat tat phalānyūrjitatā.

80. Nâgayasya dvê vṛittî ! yajuh ! Atrêyô Mâdhava-sûnu
 80a. r Nâgayasyaikâ vṛittih yajuh ! Śrîvatsah Kûchanâ-
 81. rya-sûnuh Sangubbaṭṭasya dvê vṛittî yajuh ! Lôhi-
 82. tah Peddi-sûnuh Pinnayasyaikâ vṛittih ! yajuh ! Śâlâvatô Ma-
 83. llaya-sûnuh Kûchanasyaikâ vṛittih yajuh ! Vasishṭhah(Ś)Châ-
 84. vaṇṇa-sûnuh Anantapasyaikâ vṛittih ! Ruk ! Gârgyâḥ Śim-
 85. gaya-sûnur Llimgapasyaikâ vṛittih yajuh ! Kaumḍinyô
 86. Gôkarṇasûnuh Pôchayasyaikâ vṛittih(s) tasya arddham yajuh Vasi-
 87. shṭhaś Chimaya-sûnuh Muddapasyaikâ, vṛittih Ruk ! Bhâradvâjô
 87a. Yellaya-peddi-sûnuh(r) Mallayasya dvê vṛittî ! yajuh ! Bharadvâjô !
 88. Yellayapeddi-sûnuh Appayasyaikâ vṛittih yajuh ! Śrîva-
 89. tsô Narahari-sûnuh Peddih dvê vṛittî yajuh ! Gârgyô Dê-
 90. chaya-sûnuh(r) Naraharér ardham ! Yajuh ! Bhâradvâjô Yellaya-sû-
 91. nuh(r) Mallayasya dvê vṛittî yajuh ! Śrîvatsô Narahari-
 92. sûnur Appayasya dvê vṛittî yajuh ! Gautamô Gôpâla-
 93. sûnur Virûpâsasyaikâ vṛittih ! Yajuh Kâsyapô Kêśava-
 94. sutô Virupâkshasyaikâ vṛittih ! Ruk ! Dhanamjayô Lakshmana-
 95. sutah Śimgayasyaikâ vṛittih ! Ruk ! Kausikalî Pinnayasutô
 96. Bhairavasyaikâ vṛittih yajuh ! Bhâradvâjô Mallaya-sutah Kê-
 97. savayasyaikâ vṛittih ! yajuh Kutsô Mallaya-sutah

III B—

98. Appayasyaikâ vṛittih ! yajuh ! Kaumḍinyô Gôkarṇa-sûnuh
 99. Mâchayasyaikâ vṛittih Yajuh ! Viśvâmitrô Bhûta-
 100. rasa-sutô Mallayasyaikâ vṛittih Ruk ! Bharadvâ-
 101. jô Yellaya-sutah Chennayasyaikâ vṛittih Yajuh ! Hari-
 102. ta-gôtrô Peddaya-putrô Lakhkhayasya dvê vṛittî Yajuh !
 103. Lôhitah Peddaya-putrô Kûchanasya dvê vṛittî Yajuh !
 104. Gautamô Gôpâla-sûnuh(r) Gôpayasyârdha-vṛittih ! Yajuh !
 105. Śrîvatsô Peddijôsya-sûnuh Peddér êkâ vṛittih ! Yajuh
 106. Kapigôtrô Narahari-sûnuh Peddér êkâ vṛittih yajuh
 107. Gautamô Peddi-sûnuh(r) Mâdhavasyaikâ vṛittih ya-
 108. juh ! Śrîvatsô Sômarasa-sutô Âdityasyaikâ
 109. vṛittih ! Ruk ! Mônabhlârga[va]-Gummayâ-sutô Râmasyaikâ
 110. vṛittih Ruk ! Śrîvatsô Limgaya-sûnuh Nâgayasyaikâ
 111. vṛittih Ruk ! Kauśikô Tippaya-sûnuh Chêneyasya hâ-
 112. ga-vṛittih ! Ruk ! Kaumḍinyô Gôkarṇa-sutô Basa-
 113. vaṇṇasyârdha-vṛittih yajuh ! Śrîvatsô Tippaya-sû-
 114. nuh Nâgapasyaikâ vṛittih tasya cha hâgam cha ! yajuh
 115. Bharadvâjô Remnaya-sûnur Nâraṇadêvasyaikâ vṛittih Ru-
 116. k ! Haritô Kûchaya-sûnur Allâdaṣasyaikâ vṛittih ya-

117. juh ! Kāśyapā Viṭṭhaya-sūnur Busuvasya vṛittas¹ chaturthām-
 118. śah ! Kāśyapō Bāchaya-sūnur Dēvayasyārdham ! Ruk !
 119. Bharadvājō Bomaya-sūnu-Mākayasyārdham ! Śukla-
 120. yajuh ! Bharadvājō Sōmaya-sūnur Aubhalanāthasyārdham
 121. yajuh Kauśikah Sarvajñā-putrō Peddayasyaikā vṛittih ya-
 122. juh ! Śāṃḍilya Appaya-sūnur Mādhavasyārdham ya-
 122a. juh

IV A—

123. Kauśika-gotrō Dēchaya-sutah Śīmgayasyaikā vṛittih !
 124. yajuh ! Bharadvāja-gotrō Appamṇa-sūnuh Varadapa-
 125. syaikā vṛittih Ruk ! Bhāradvājō Chūḍāmanēr ardham !
 126. Ruk ! Gautamō Mallaya-sūnuh Kēśavasyārdham Yajuh ! Ā-
 127. trīyah Keśava-sutō Appayasyārdham yajuh ! Agastyō
 128. Kēśava-sutah Stīkayasyaikā vṛittih ! Ruk ! Jōsya Rem-
 129. maṇṇa-sutō Mallayastaikā vṛittih Sāmakah Atrē ! Va-
 130. sishṭha Ēchaya-sutah Chaudappasyaikā vṛittih Ruk ! Bha-
 131. radvāja-gotrō Mādhavadēva-sutah Sōmayasyā-
 132. rdham ! Ruk ! Parāśarō Śīmgaya-sūnuh(r) Bhānōh
 133. (r) muppāga-vṛittih yajuh ! Haritah Kūchana-su-
 134. tah Peddaya-syaikā vṛittih yajuh ! tasyā-
 135. nujō Naraharēr ēkā vṛittih yajuh ! Kā-
 136. śyapa Allāda-sūnuh Viṭṭhapasya muppāga vṛittih
 137. yajuh ! Śāṃḍilyah Tippayasūnuh Peddēr ēkā vṛittih
 138. Yajuh ! Gārgyah Manchana-sūnuh Śī[m]gayasyaikā
 139. vṛittih ! yajuh ! Kāśyapah Maṇchana-sūnuh Aubhalasyai-
 140. kā vṛittih ! Yajuh ! Śāṇḍilyah Gaṅgamṇṇa-sūnuh Svā-
 141. mayasyaikā vṛittih Ruk ! Bharadvājah Pinnaya-
 142. putrō Dēchayasyaikā vattih² yajuh ! Ātrēya La-
 143. kshmaṇa-putrah Kampaṇṇasyaikā vṛittih Rak³ ! Tippa-
 144. ya-sūnuh Lakhayasyārdham ! Ruk ! Gautamō Gō-
 145. paya-sūnuh(r) Gaṅgayasyaikā vṛittih ! yajuh !

IV B—

146. Haritah (s)Tallaya-sūnuh ! Virūpākshasyārdham ! yaju
 147. Kāśyapah Sāyappa sūnur Mādhavasyaikā
 148. vṛittih tasyā-pyardham ! Ruk ! Vasishṭhō Gaṅgā-
 149. dhara-sūnuh Nāgapasyaikā vṛittih ! Kāśyapō
 150. Baṇkarasa-sūnuh Viṭṭhapasyaikā vṛittih Ruk ! Bha-
 151. radvājō Chennaya-sūnuh Śīmgayasyaikā vṛittih ! yajuh !
 152. Kausikah Sarvajñā-sūnuh Honnapasyaikā vṛittih ! yajuh

1 Read vṛittēs.

2 Read vṛittih.

3 Read Ruk.

153. Bharadvâjô Nâgaya-sûnu Chauḍayasya muppâga vṛittih
 154. Yajuh ! Parâśara Jannaya-sûnulı Peddêr êkâ vṛittih yajuh !
 155. Bharadvâjô Lakhkhaya-sûnuh Śîmgayasyaikâ vṛittih yajuh !
 156. Kâsyapô Bhôganâthasyaikâ vṛittih Ruk ! Śrivatso A-
 157. ppaya-sûnu Śridharasyaikâ vṛittih ! yajuh ! Bharadvâjô Râna-
 158. pa-sûnu-Nâgapasyaikâ vṛittih ! Ruk ! Gôtûra Mallarasa-
 159. sutâ Âdityasyaikâ vṛittih ! Ruk ! Śamḍilya Appaṇṇa-
 160. sûnur Viṭhṭhapasyârdham ! Ruk ! Vasishṭha Allappa-sutah Dê-
 161. vanṇa-syârdham ! Ruk ! Âtrêyah Râmèśvara-suta
 162. Anṇaimabhatṭasyaikâ vṛittih yajuh ! Â-
 163. trêyah Nallaya-sûnuh Koṭi-syârdham ! yajuh Kâsyapô
 164. Nâgâya-sûnur Manchana-syaikâ vṛittih Ruk ! A-
 165. chyuta-sûnuh Kâmayahasya hâga vṛittih ! Śuka yajuh¹
 166. Bharadvâjâ Chauḍaya-sûnuh(r) Limgayasya hâga-vri-
 167. ttih ! Ruk ! Haritah Kûchibhatta-sûnuh Anantasyâ-
 168. rdham ! yajuh ! Śâlaupkâyana Guṇḍanaputrô Râmaya-
 169. syârdham ! yajuh ! Kâsyapô Narasimha-sutah(r) Mallapa-
 170. syârdham ! Ruk ! Kâmarasa-sutah Samgama-

V A—

171. syârdham ! Ruk ! Haritâ Mâdhava-sûnuh Śîmgaya-
 172. syârdham yajuh !
 173. athâsyâgrahârasy eśânyâdi ashṭa-dik-
 174. sîmâ-nirṇayah kathyatê ! Isânyada-śîme Hagar(yai)
 175. Mosaleyû kûḍida huniṣeya maradalli naṭta kallu Vâmana-mudre-
 176. müdaṇa sîme Hagareya paḍuvaṇa daḍadalu naṭta kallu ! Â-
 177. gnêyada sîme rêkeya Bonnana ha[lli] baḍagaṇa tevara mîla-
 178. ḡa tuggila-inaradalli naṭta kallu ! temkaṇa sîme Mosaliya
 179. baḍagaṇa daḍada dêvâlayada dattinalli naṭta kallu vâ-
 180. mana-mudre ! Ājnêyada temkaṇa sîme madhyada Mosali-
 181. ya temkaṇa daḍada hâla mîle naṭta kallu vâmana-mudre
 182. nairutyada sîme Gollarâmana kana Mosajedattinalli
 183. naṭta kallu vâmana mudre ! paḍuvaṇa sîme Killigu-
 184. ḡa paḍuvaṇa tevaramîle naṭta kallu ! vâyavyada sîme ! Châ-
 185. kôjana keyyolage naṭta kallu ! vâyavyada Isâ-
 186. nyada sîmânirṇayakke Bukkâmbudhiya sâsanastha-
 187. vâda sîme Belidîmgaladâlu parayamtara mîle a-
 188. lliṇḍam baḍagalu Akaliya gôdeya tevaru Viḍu-
 189. da Bôgayanahalliya sîneyalu naṭta kallu Vâmana-

1 Read Suklayajuh.

190. mudre * sāmānyōyam dharma-sētur nṛipāṇām kā-
 191. lē kālē pālanīyō bhavadbhīh ! sarvān ētān bhāvinah
 192. pārthivēndrān bhuyō bhuyō yāchatē Rāmachandrah !
 193. akarē yah karagādah sa gó-kōṭi-vadha-pradah ! sa-
 194. karē yah karastyāgah sa gó-kōṭi-phā-
 195. la-pradah ! śrī
 196. Rāmachāṇḍrāya (in Kaunāda characters) Śrī Rāmanātha
 197. namah

I B—

198. ēkaiva bhagivī lōkē sarvēshām ēva bhūbhṛitām ! na bhō-
 199. gyā na kara-grāhyā vipra-dattā vasumdhara ! ta-
 200. tākānām sahasuṇa kanyā-dāna-śatāna cha ! gavām
 201. kōṭi-pradānēna bhumi-hattā na śudhyati ! sva-dattām
 202. para-dattām vā yā harēta vasumdhārām ! shashṭim varsha-
 203. sahasrāṇi vishṭāyām jāyate krimih ! sva-
 204. dattā [d]viguṇām puṇyām para-dattā-nu-pālanā !
 205. paradattāpahārēṇa sva-dattām nishphalm bha-
 206. vēt ! dāna-pālanayōr madhye dānā chhrē-
 207. yō'nupālanām ! dānāt svargam avāpnō-
 208. ti pālanād achyutām padam ! kara-kritam aparā-
 209. dham kshamtum arhamtu samtaḥ ! Śrī Harihara-Hira-
 210. nyagarbhēbhyō namah śrī śrī śrī śrī
 211. śrī

Translation.

Lines 1—15.

May there be no obstacles.

Salutation to Sambhu, beautiful with the fly-flap the moon touching his lofty head and the foundation pillar for the city of the three worlds. May the Elephant-faced (Ganēṣa) who for sport puts on the elephant skin of his father and with the dancing movements of a fully formed elephant, removing fear (from devotees), causes happiness to the Great Dancer (Śiva). May Sarasvati who explains the meaning of the eternal truth as revealed by the light of wisdom and who protects the universe by her power of speech bring you prosperity. May Hari who assumed the form of Boar and raising up the earth from the ocean felt its smell with his snout and supported it firmly protect (you). May the Earth of great glory who by her good qualities wards off misfortune and bears great wealth yield repeatedly abundant crops and fruits for the Brahmans. May Moon, the lord of herbs, the sole source for the joy in the eyes, bringer of delight to the three worlds, the sole abode of nectar, and the brother of Lakshmī bring peace to the world.

* There are many mistakes in the imprecatory verses.

Lines 15—34.

There shines the glorious lineage of Yadus, the kinsmen of Kṛishṇa and the witnesses to his sports, dispensers of happiness to earth and free from imperfections. In that lineage arose Sangama-bhūpāla, like the moon rising from the milky ocean, lord of digits (arts), beloved of the moonlight Kāmāyi (his wife). That couple worshipping the Lord of Pampā got sons of great prowess resembling the five faces of the god. The first of these was the brave Harihara, the second Kampabhūpati, the third Bukkabhūpati and the fourth was called Mārapa. While these sons prospered, king Bukka, the refuge of the righteous, equal to Manu and Māndhātri became the preserver of his lineage. The flames of the fire of his prowess burnt brightly in the forest of enemies. His fame made the cardinal directions white like the light of the moon in the heavenly circle. The first (of the past great emperors) was a devotee of Mātanga (elephants or chandālas). The second suffered from great calamities; another played with dice; another was cursed with a bad name; another felt infatuated over a dancing girl of Indra; another was born with poison; another seized the cow of the chief of ascetic:— enough with these (old emperors). You, King Bukka, free from all blemishes and possessed of great splendour are the best of sovereigns. [The names of the emperors of the past age referred to are Kākutstha, Hariśchandra, Nala, Purukutsa, Purūrava, Sagara and Kārtavīrya]. Kṛishṇa and Bukkabhūpa are beloved of many women, the first is the enemy of Kuvalaya (elephant of that name), the second is the protector of Kuvalaya (earth). Among the several wives of his, Gauri full of love and daughter of a king, was his most beloved queen like Gauri, the daughter of the Himālayas of the god Śiva.

Lines 35—44.

From that king Bukka, was born King Harihara, an equal of Kārtikēya in good qualities, and a protector of Vēdic dharma. Neither Hari alone nor Hara alone is able to protect the world from the evil of Kali. The good people believe that both the above gods have come to earth in the form of Harihara. His lawful wife was Mēlāyi, the best of women, bearing sons like Bhavāni, wife of Śiva. By her Harihara got a son Bukka, who was a Kalpa tree to the learned men and a thunderbolt to the mountains the hostile kings. His son was Bhūpati, noble in character, whose mother Tippāyi was a *vīrasū* (the mother of a hero) like Kausalyā.

Lines 44—54.

Two servants of his father Bukka Bhūpa were Kāmaṇa and Bommaṇa, chiefs of nāyakas (*lit.* lords; applied usually to the Bēḍas), protectors of those who took shelter under them. They were the sons of Lakamanāyiki and Abbenāyaka. His minister Bommaṇa who was bold and powerful like a lion and was engaged in acts of dharma, made up his mind to do something that would bring merit to his lineage. Thereupon he instructed some great Brahmans to build a tank across the small stream called Banjehallā which flows near Nilugallu between Kōṭekere and

Râyadurga and is joined by a small tributary called Mosaâe. The Brahmans built up an embankment accordingly with their own funds. Seeing the tank and the wet lands under it, the liberal-minded Bonmaña, devoted to his master, granted them to the Brahmans under the name newly given, Bukkarâjapura.

Lines 54—70.

In the Śaka year counted by mountains, sky, fires and moon (1307), in the year Krôdhana, in the month Śrâvâna, on the occasion of lunar eclipse, Bommaṇṇa, son of Abbenâyaka and younger brother of Kâmaṇa, a treasure of good qualities, granted the agrahâra, east of the tank to ninety-three eminent Brahmans. Those Brahmans, engaged in six Karmas, whose blessings prove true, desirous of getting a charter (śâsanôtsukâh) and thinking that he (Bhûpati) would be their future sovereign (went to him), blessed him and narrated their object. Bhûpati heard their representation and with the help of his ministers determined the boundaries of the villages and in the presence of Virûpaksha (god), in the year Prabhava, in the month Jyêshṭha, during a solar eclipse granted, in order to last as long as moon and stars endure, the village named after his father to the Brahmans with a sâsana on which his seal was engraved. The creeper of gift which was formerly attached to the celestial tree came to earth attached to Śibi. With Jimûtavâhana it became full of shootings and bore buds in the time of Karṇa and under the lofty Bhôja it flowered. Now under Bhûpati the creeper of gift is firmly established and prospering highly yields the several fruits (desired).

Lines 70—81.

Then the gôtras, names and sâkhâs of the Brahmans who own vîttis in this agrahâra are written in the vernacular of the country.¹

To Nâgapa, son of Âditya of Âtrêyagôtra is given one vîtti. He belongs to Yajuś-sâkha. Peddi, son of Pinnaya of Lôhita-gôtra and Yajur-vêda owns one vîtti: Sômanâtha, son of Lakkhaṇa of Śrivatsa-gôtra and Yajur-vêda, one vîtti: Narasimha, son of Chitṭaya of Śândilyagôtra, of Yajur-vêda, two vîttis: Basavanṇa son of Gangâdhara of Âtrêya-gôtra of Yajur-vêda, one vîtti: Virûpâksha, son of Mallaya of Sâlâvata-gôtra and Yajur-vêda, one vîtti: Tippaya, son of Lakhkaya of Lôhitagôtra and Yajur-vêda, one vîtti: Nâgaya, son of Sûripeddi of Śrivatsa-gôtra and Yajur-vêda, two vîttis: Nâgaya, son of Mâdhava of Âtrêya-gôtra gets one vîtti: Sangubhaṭṭa, son of Kûchanârya of Śrivatsa-gôtra and Yajur-vêda, two vîttis.

Lines 82—172.

Pinnaya, son of Peddi of Lôhita-gôtra and Yajur-vêda has one vîtti: Kûchana, son of Mallaya of Sâlâvata-gôtra and Yajur-vêda has one vîtti: Anam̄tapa, son of Châvanṇa of Vasishtha-gôtra and Rig-vêda has one vîtti: Limgapa, son of Śîmgaya of Gârgya-gôtra and Yajur-vêda has one vîtti: Pôchaya son of Gôkarṇa

¹ The details however are given in Sanskrit only in the sâsana.

of Kaundinya-gôtra and Yajur-vêda has one and half of a vritti: Muddapa, son of Chimaya of Vasishtha-gôtra and Rig-vêda has one vritti: Mallaya, son of Yellaya-peddi of Bharadvâja-gôtra and Yajur-vêda gets two vrittis. Appaya, son of Yellaya-peddi of Bhâradvâja-gotra and Yajur-vêda has one vritti: Peddi, son of Narahari of Śrîvatsa-gôtra and Yajur-vêda has two vrittis: Narahari, son of Dêchaya of Gârgya-gôtra and Yajur-vêda has half of a vritti: Mallaya, son of Yellaya of Bhâradvâja-gôtra and Yajur-vêda has two vrittis: Appaya, son of Narahari of Śrîvatsa-gôtra and Yajur-vêda has two vrittis: Virupâksha, son of Gôpâla of Gautama-gôtra and Yajur-vêda has one vritti: Virûpâksha, son of Kêśava of Kâsyapa-gôtra and Rig-vêda has one vritti: Śîmgaya, son of Lakshmaṇa of Dhananjaya-gôtra and Rig-vêda has one vritti: Bhairava, son of Pinnaya of Kauśika-gôtra and Yajur-vêda has one vritti: Kêśava, son of Mallaya of Bhâradvâja-gôtra and Yajur-vêda has one vritti: Appaya, son of Mallaya of Kutsa-gôtra and Yajur-vêda has one vritti: Mâchaya, son of Gôkarṇa of Kaundinya-gôtra and Yajur-vêda has one vritti: Mallaya, son of Bhûtarasa of Viśvâmitra-gôtra and Rig-vêda has one vritti: Chennaya son of Yellaya of Bhâradvâja-gôtra and Yajur-vêda has one vritti: Lakkhaya son of Peddaya of Harita-gôtra and Yajur-vêda has two vrittis: Kûchhana, son of Peddaya of Lôhita-gôtra and Yajur-vêda has two vrittis: Gôpaya, son of Gôpâla of Gautama-gôtra and Yajur-vêda has half a vritti: Peddi, son of Peddijôsya of Śrîvatsa-gôtra and Yajur-vêda has one vritti: Peddi, son of Narahari of Kapi-gôtra and Yajur-vêda has one vritti: Mâdhava, son of Peddi of Gautama-gôtra and Yajur-vêda has one vritti: Aditya, son of Sômarasa of Śrîvatsa-gôtra and Rig-vêda has one vritti: Râma, son of Gummaya of Môna-Bhârgava-gôtra and Rig-vêda has one vritti: Nâgaya, son of Liṅgaya of Śrîvatsa-gotra and Rig-vêda has one vritti: Chenaya, son of Tippaya of Kauśika-gôtra and Rig-vêda has one-fourth of a vritti: Basavaṇṇa, son of Gôkarṇa of Kaundinya-gôtra and Yajur-vêda has half a vritti: Nâgapa, son of Tippaya of Śrîvatsa-gôtra and Yajur-vêda has one and one-fourth of a vritti: Nâraṇa-dêva, son of Reminaya of Bhâradvâja-gôtra and Rig-vêda has one vritti: Allâda, son of Kûchaya of Harita-gôtra and Yajur-vêda has one vritti: Busuva, son of Viṭhṭhaya of Kâsyapa-gôtra has one-fourth of a vritti: Dêvaya, son of Bâchaya of Kâsyapa-gôtra and Rig-vêda has half a vritti: Mâkaya, son of Bomaya of Bhâradvâja-gôtra and Śukla Yajur-vêda has half a vritti: Aubhala-nâtha, son of Sômaya of Bhâradvâja-gôtra and Yajur-vêda has half a vritti: Peddaya son of Sarvajna of Kauśika-gôtra and Yajur-vêda has one vritti: Mâdhava, son of Appaya of Sâñdilya-gôtra and Yajur-vêda has half a vritti: Śîngaya, son of Dêchaya of Kauśika-gôtra and Yajur-vêda has one vritti: Varadapa, son of Appanna of Bhâradvâja-gôtra and Rig-vêda has one vritti: Chûḍâmaṇi of Bhâradvâja-gôtra and Rig-vêda has half a vritti: Kêśava, son of Mallaya of Gautama-gôtra and Yajur-vêda has half a vritti: Appaya, son of Kêśava of Âtrêya-gôtra and Yajur-vêda has half a vritti: Tîkaya, son of Kêśava of Agastya-gôtra and Rig-vêda has one vritti:

Mallaya, son of Jôsyâ Remaṇṇa of Âtrêyasa-gôtra and Sâma-vêda has one vṛitti: Chaudappa, son of Echaya of Vasiṣṭha-gôtra and Rig-vêda has one vṛitti: Sômaya, son of Mâdhava Dêva of Bhâradvâja-gôtra and Rig-veda has half a vṛitti: Bhânu, son of Lingaya of Parâśara-gôtra and Yajur-vêda has three-fourths of a vṛitti: Peddaya, son of Kûchana of Harita-gotra and Yajur-vêda has one vṛitti: His brother Narahari of Yajur-vêda has one vṛitti: Viṭhṭhapa, son of Allâda of Kâsyapa-gôtra and Yajur-vêda has three-fourths of a vṛitti: Peddi, son of Tippaya of Sândilya-gôtra and Yajur-vêda has one vṛitti: Singaya, son of Manchaya of Gârgya-gôtra and Yajur-vêda has one vṛitti: Aubbala, son of Manchena of Kâsyapa-gôtra and Yajur-vêda has one vṛitti: Svâmaya, son of Gangaṇna of Sândilya-gôtra and Rig-vêda has one vṛitti: Déchaya, son of Pinnaya of Bhâradvâja-gôtra and Yajur-vêda has one vṛitti: Kampanṇa, son of Lakshmana of Âtrêya-gôtra and Rig-veda has one vṛitti: Lakhaya, son of Tipaya of Rig-vêda has half a vṛitti: Gangaya, son of Gôpaya of Gôtama-gôtra and Yajur-vêda has one vṛitti: Virûpâksha son of Yallaya of Harita-gôtra and Yajur-vêda has half a vṛitti: Mâdhava, son of Sâyappa of Kâsyapa-gôtra and Rig-veda has one and a half vṛitti: Nâgapa, son of Gangâdhara of Vasishṭha-gôtra has one vṛitti: Viṭhṭhapa, son of Bankarasa of Kâsyapa-gôtra and Rig-vêda has one vṛitti: Siṅgaya, son of Chennaya of Bhâradvâja-gôtra and Yajur-vêda has one vṛitti: Honnapa, son of Sarvajna of Kauśika-gôtra and Yajur-vêda has one vṛitti: Chaudapa, son of Nâgaya of Bhâradvâja-gôtra and Yajur-vêda has three-fourths of a vṛitti: Peddi, son of Jannaya of Pârâśara-gôtra and Yajur-vêda has one vṛitti: Siṅgaya, son of Lakhkhaya of Bhâradvâja-gôtra and Yajur-vêda has one vṛitti: Bhôganâtha of Kâsyapa-gôtra and Rig-vêda has one vṛitti: Śridhara, son of Appaya of Śrivatsa-gôtra and Yajur-vêda has one vṛitti: Nâgapa, son of Rânapa of Bhâradvâja-gôtra and Rig-vêda has one vṛitti: Âditya, son of Goṭûra-Mallarasa of Rig-vêda has one vṛitti: Viṭhṭhapa, son of Appanṇa of Sândilya-gôtra and Rig-vêda has half a vṛitti: Dêvanṇa, son of Allappa of Vasishṭha-gôtra and Rig-veda has half a vṛitti: Anṇama Bhaṭṭa, son of Râmêsvara of Âtrêya-gôtra and Yajur-vêda has one vṛitti: Kôti, son of Nallaya of Âtrêya-gôtra and Yajur-vêda has half a vṛitti: Manchana, son of Nâgâya of Kâsyapa-gôtra and Rig-veda has one vṛitti. Kâmaya, son of Achyuta of Sukla Yajur-vêda has one-fourth of a vṛitti: Limgaya, son of Chaudaya of Bhâradvâja-gôtra and Rig-vêda has one-fourth of a vṛitti: Ananṭa, son of Kûchi-Bhaṭṭa of Harita-gôtra and Yajur-vêda has half a vṛitti: Râmaya, son of Gundana of Sâlamkâyana-gêtra and Yajur-vêda has half a vṛitti: Mallappa, son of Narasimha of Kâsyapa-gôtra and Rig-vêda has half a vṛitti: Samgama, son of Kamarasa of Rig-vêda has half a vṛitti: Siṅgaya, son of Mâdhava of Harita-gôtra and Yajur-vêda has half a vṛitti.

Lines 173—190.

Next are related the boundaries of the eight directions beginning with north-east of the agrahara:—North-east boundary consists of a stone set up with Vâmana's

effigy carved thereon in the tamarind tree where the Hagare and Mosale unite. Eastern boundary consists of a stone set up in the western bank of (the river) Hagare : South-eastern boundary consists of a stone set up in the Tuggila tree above the rising ground to the north of Rêkeya Bommanahalli : Southern boundary consists of a stone bearing the effigy of Vâmana set up by the side of the temple to the north of Mosale : South-south-eastern boundary (*âgnêyada tenkaṇa sîme*) consists of a stone bearing the effigy of Vâmana set up on the southern bank of the central Mosale rivulet : South-western boundary consists of a stone bearing Vâmana's effigy set up near Gollarâma's land ? Western boundary consists of a stone set up in the high ground to the west of Killigudda. North-western boundary consists of a stone set up in the wet land of Châkôja : North-west-north-eastern boundary is determined by the boundaries stated in the sâsana of Bukkâmbudhi up to Belidingaladâlu (banyan tree ?) North of the above comes the hillock of Akaliyagôde and the stone bearing the effigy of Vâmana set up in the boundary of Viḍudabôgayanahalli ;

Lines 190—199.

This bridge of Dharma is common to all kings and should be protected by you from time to time : Râmachandra repeatedly begs this of all future kings. Collecting taxes on tax-free lands brings the sin of killing a crore of cows : but the remission of taxes where taxes are payable brings the merit of giving away a crore of cows : Good fortune : Salutation to Râmachandra.

Śrî Râmanâtha

Lines 199—211.

To all kings there is one sister viz lands given to Brahmans. They should be neither enjoyed by them nor taxed. One who confiscates land will not be purified even by the gift of a crore of tanks, of hundreds of virgins and a crore of cows. He who takes away land given by oneself or by others is born as a worm in ordure for sixty thousand years. Protecting other's gift is twice as meritorious as making a gift oneself. By taking away others' gifts, one's gift is rendered fruitless. Between making a gift and protecting it, protecting is more meritorious than making a gift. By making a gift one gains heaven, by protecting one attains a region from which there is no fall. May good people excuse mistakes of hand.

Salutation to Hari, Hara and Hiranyaśarbha.

Śrî : śrî : śrî :

Note.

This sâsana consists of five plates with a ring and seal, but there is no impression on the seal. The record begins on the front side of the 1st plate, is continued on both sides of the 2nd, 3rd and 4th plates and on the front side of the 5th plate and concludes on the back side of the 1st plate.

After the usual invocatory verses in praise of the gods Śambhu, Ganêśa, Sarasvati and Varâha, the record describes the descent of king Sangama from Yadu. He is said

to have prayed to the God Virûpâksha of Pampâ and got five sons by his wife Kâmâyî. Only four sons are named in the record, Harihara, Kampa, Bukka and Mârapa. Muddappa's name is omitted, Bukka I's son by Gauri, Harihara II is praised as an incarnation of Hari and Hara combined, seeing that neither god alone could protect righteousness from the evils of Kali. Harihara II's son by the queen Mêlambika, Bukka II is called a kalpa tree to the learned and a thunderbolt to hostile kings. Bukka II is said to have got a son Bhûpati by his wife Tippâyi.

The object of the sâsana is to register the gift of a village Bukkarâjapura as an agrahâra to certain Brahmans who helped in the construction of a tank across the river Banjehallâ near Nilugallu where it united with the stream Mosale, between Kôtekere and Râyadurga. The Brahmans are said to have constructed the tank with their own funds at the instance of the officer Bommaña, younger brother of Kâmaña and son of Abbenâyaka. Bommaña is called *Nâyakâchârya* like the Chitaldrug Pâlegars and probably belonged to the same Bêda caste. Bommaña, who was an officer under Bukka II set up the agrahâra to the east of the tank and gave it to the Brahmans dividing it into 93 vr̄ittis and naming it after his master. This event took place in Š 1307 Krôdhana sam. Srâvâna śu 15, a day of lunar eclipse and corresponds to 22nd July 1385. These Brahmans with the object of getting a proper charter or sâsana went to Prince Bhûpati and thinking that he would be their future sovereign blessed him and got a charter from him in the presence of the God Virûpâksha (at Hampe) for the agrahâra of Bukkarâjapura made by Bommaña. Prince Bhûpati, in consultation with his ministers issued a copper sâsana with his seal and signature for the above grant on the new moon day of the month of Jyêshtha with a solar eclipse in the year Prabhava corresponding to 16th June 1387. The names of the holders of the vr̄ittis and the boundaries of the village granted with the usual imprecatory verses come next. The signature Râmanâtha occurs at the end of the grañt.

Of the rulers mentioned in the record, Bukka II was the eldest son of Harihara II (1377-1404) and ruled parts of Mysore as viceroy under his father in 1377, 1386, 1388, 1397 and 1399 (*see* E. C. XII, Pavagada 92, E. C. IX, Bangalore 139, etc.). He also made a grant in Tanjore in 1381 and in Salem District in 1394 and in Tanjore District again in 1402. In 1404, on October 5, he is named as sitting on the throne of Vijayanagar. From this date to some time between August and November 1406 when he died, Bukka II is described as king of Vijayanagar (*see* pp. 201-208, Historical Inscriptions of Southern India, by Sewell and Krishnaswamy Iyengar.)

Prince Bhûpati or Bhûpati Vodeyar, son of Bukka II, who issued the sâsana served also as viceroy of Mulbâgal, South Arcot, Tanjore, etc. during the reign of his grandfather Harihara II. His grants are met with from 1386 to 1421 A. D. At the time of the present grant in 1387 he was believed to be the future ruler of the kingdom. But Harihara II was succeeded for a short time by Bukka II and after a short

dispute between him and his younger brother Virûpâksha, the throne was seized by their younger brother Dêvarâya in 1406. Why Bhûpati Vođeyar who belonged to the elder branch did not succeed to the throne cannot be determined. He however continued to govern as viceroy under his uncle Dêvarâya I till about 1421 (South Indian Epigraphical Report for 1936, p. 84). He was a patron of literature and the Sanskrit work Prayôgaratnamâlâ of Chaunḍapâchârya was composed under his patronage. He is praised in the work as Râja-Vyâsa-Vâlmiki. His signature Râmanâtha is also met with in another copper plate grant of 1386 A. D. (see E. C. XI, Molkalmuru 31). At the time of the present grant, in 1385, Bukka II was viceroy under Harihara II.

INSCRIPTIONS OUTSIDE THE STATE.

The following records were found engraved on some images in the Purnachandra Nahar Museum, Calcutta. Eye-copies of these inscriptions were made during a visit to the above institution in the year 1939 at the invitation of Mr. Nahar.

The Kannada inscriptions show that the images were originally prepared in the Kannada country and were later on acquired for the museum at Calcutta.

49

Writing on the pedestal of a Jaina image of brass (8 inches in height) containing a panel of the twenty-four Tîrthankaras in the Nahar Museum, Calcutta.

Kannada characters and Sanskrit language.

1. ನತ್ ಇಜಳ ಶ್ರೀ ಮೂಲಸಂಖ್ಯಾ ಭಜಾರಕ
2. ಶ್ರೀ ಧರ್ಮಚಂದ್ರೇಪದೇಶಾತ್ ಪ್ರಜಮಾ

Translation.

Śaka 1548. By the teaching of Śrî Dharmachandra-bhâtâraka belonging to the Śrî Mûla-samgha : salutation.

Note.

This inscription belongs to the Śaka year 1548 corresponding to 1636 A. D. and refers to a salutation by a disciple to the Jaina guru Dharmachandra of Mûlasamgha who taught the Jaina dharma.

50

To the right of the same image.

Nâgari characters and Sanskrit language.

1. ಶ್ರೀ ಮತಿವೀರ
ಶ್ರೀ ಮತಿವೀರ

Note.

This gives the name of Śrī Matibîra. He was probably a disciple of Dharmachandra and may belong to the same date.

51

On a bronze group of images of the Chaturvîṁśati-tîrthankaras at the same place.

Kannada characters and language.

1. ದೇವಾಯಪಗಳಾಣಂತಿಯ ನೋಂಹಿ ನಿಮಿತ್ತ
2. ವಾಗಿ ಮಾಡಿಸಿದ | ಪ್ರತಿಷ್ಠೆ

Translation.

Demâyapa got this consecrated in connection with the vow of Âñanti.

Note.

This inscription is engraved on the back of the image of Mahâvîra (?) seated in padmâsana on a lotus seat with the lion carved in the centre and a cow-headed yaksha (male attendant) and yakshi (female attendant) on either side. Mahâvîra forms the central figure of a group of images of the 24 tîrthankaras (called Chaturvîṁśati-tîrthankara) here. The image is about 6 inches high. A person named Demâyappa, evidently of the Jaina community is said to have performed a vow *âñantiya-nômpî* and at the end of it or as part of it, is said to have set up the group of the images of the Chaturvîṁśati-tîrthankaras. The characters seem to be of about 1200 A. D.

52

On the back of the pedestal of another group of images in bronze.

Kannada characters and language.

1. ಶ್ರೀ ಜಿನಪಲ್ಲಭನ ಸಚ್ಚನ
2. ಭಗಿಯರೆಯ ಮಾಡಿಸಿದ
3. ಪ್ರತಿಷ್ಠೆ

Translation.

The image caused to be made by Sajjana Bhagiyabe, wife of Jinavallabha.

Note.

This inscription is engraved on the back of the image of a Jina, 15 inches high, seated in the *ardhapadmâsana* pose on a *simha-pîṭha* with a yaksha to the right and a yakshi to the left and two chauri-bearers at the back with the triple umbrella above and the *kalpa-vriksha* and the *dêvas* on the top. The figure is reproduced in the frontispiece of the book 'Epitome of Jainism' by Mr. Purnachandra Nahar.

The record gives the name of the lady Sajjana Bhagiyabe, wife of Jinavallabha, who caused the image to be engraved.

The characters seem to belong to 900 A.D.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED
ACCORDING TO DYNASTIES AND DATES.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
			RASHTRAKUTA.
191	29	C. 797	Madanâgarasar
			GANGA.
127	1	39th regnal year, Kârtikamâsa, Šuklapaksha and Šatabhishak nakshatra, C. 788 A.D.	Śripurusha
134 220	2 45	No date—C. 800 A.D. Do	Do Konguni Arasa
171	21	No Date—C. 10th century A. D.	Bûtuga Konguni
			SINDAS.
134	2	No Date	Nilasinda
			NOLAMBA.
156	19	27th regnal year of Iriva Nolamba.— 10th Century A.D.	Iriva Nolamba
			CHALUKYA.
206	38	Châlukya Vikrama 27th year, Chitra-bhânu sam. Phâ. Amâvâsyê, Âdityavâra Samkrâmaṇa—8th February 1103 A. D.	Tribhuvanamalladêva
			CHOLA.
175	25	19th regnal year, Śaka 953 Pramôda Chaitra, ba. 13, Brihaspativâra,— 2nd April 1030 A.D.	Râjêndra Chôladêvar
173	23	Ś 992 śrî Kara (?) Pushya 10—(?) 1070 A.D.	Vîra Râjêndra

ARRANGED ACCORDING TO DYNASTIES AND DATES.

Contents and Remarks

Records a grant of land made for the maintenance of a tank at Mâvalî. Madanâgarasar, the donor, was a subordinate of the Râshtrakûta king Gôvinda III.

Registers the gift of the village Sâlîggâme by Kongani Muttarasar to a Brahman named Bhûtasarma. The gift is said to have been made in the presence of all the sâmantas and Attâni. Perbbâna Muttarasar, Siyavallavarasar, Tegureyar, Mañiyar, Nandyâlar, Šimbalar, and the châturvvaidyas are said to have also been informed of the grant.

The record refers to the heroism of a warrior named Śrî Munja, servant of Bâlâditya.

Appears to refer to the conquest of a village in the Noļambavâdi province by some one during the expedition of the Châlukya king Vikramâditya, and the Ganga king Konguṇi Arasa against the Pallavas at Kânchi.

Records the construction of a tank by Bûtuga Konguṇi and a grant made therefor. His wife is also stated to have joined him in making a grant of *bittuvatṭa* for the tank built by him.

Nilasinda referred to in this record may be a chief of the Śinda dynasty of rulers. Cp : item 3 above. He is said to have been killed by a servant of Bâlâditya.

This is a vîragal record describing the prowess of a warrior named Baṇakamendi-gavunda of Kesambaṭa.

Records a grant of some lands and a house made by Gôpati-Nâyaka, a merchant, for the charity of feeding Brahmans.

Describes the exploits of a hero named Binnâṇdi in rescuing the cattle of the village from the attacks of enemies.

Mentions the death of a warrior named Bîra while fighting the battle of Bayanâd against thieves.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
			CHOLA CHIEFS OF NIDUGAL.
222	47	Vikrama sam. Śrāvaṇa śu. 15—20th July 1160 A.D.	Mallidēva Chôla
			HOYSALAS.
222 150	47 14	1160 A.D. Ś 1111 Saumya sam. Āśviyuja śu. 2nd—13th September 1189 A.D.	Narasimha I Ballâla II
147	11	Śaka 2027 Ānanda sam. Bhâdra. śu. 1, Friday—1194 A.D.?	Do
215	41	No.	Do
141	9	Śaka 1150 Vishu—1228 A.D.	Narasimha II
176	26	Ś 1214 Nandana sam. Chai. śu. 15, Brihavâra—3rd April 1292.	Ballâla III
			KADAMBA CHIEFS.
205	37	No Date	Kâvadêvarasar
			VIJAYANAGAR.
195	35	Śaka 1309 Kshaya sam. Jyêshṭha ba 10 Guruvâra—23rd May 1386.	Harihara II
225	48	Śaka 1307 Krôdhana sam. Śrâvaṇa, śu 15, a day of lunar eclipse—1385 A.D. 22nd July—Also Prabhava sam. Jê. ba. 30—16th June, 1387 A.D.	Bhûpati Vodeyar

Contents and Remarks

Records a grant made for the services in some temple by Mallidēva's son Irungoladēva. The record refers to the Hoysala king Narasinghadēva and appears to state that Irungoladēva's wife was Śriyādēvi and that either Irungola or more probably Śriyādēvi was brought up under the protection of, or was a daughter of, Narasinghadēva.

See the previous inscription.

Records that Ballāla II marched against Murāri Kēśava Nārasinga encamped at Hadadeya Kuppa and ordered the van of the army to attack thee enemy. The warrior Chennakālāma Sāhanī fought hard in the battle. Whether this warrior was a subordinate of the Kālachurya king Bijjala or of the Hoysala king Ballāla II cannot be determined.

Records the death of a warrior named Kūsa Rāmeya, on the occasion of the capture of the fort of Kuṛugod by the Hoysala king Ballāla II.

Fragmentary record contains some verses in praise of a queen of the Hoysala king Ballāla II.

Records that the god Gopāladēvaru was set up at Bēlūr in that year by Aññambhaṭṭa's son Dōrapa and that certain gaudas made a grant of land named Kārabayal for the god.

Describes the creation of a village called Bankihalli by five gaudas who are also stated to have constructed a tank and a temple at the village, set up a stone oilmill for the services of the temple and granted some land for the god.

Records the construction of the *navapada* and *mūḍanabhadra* by Kāvadēvarasar.

Records the death as *mahāsati* of a woman named Bommakka on the death of her husband Jadavāra Cheli Bayachisetti.

Copper plate record registering the gift of a village Bukkarājapura as an Agrahāra to certain Brahmins who helped in the construction of a dam across the river Banjehalla near Nilugallu. The Brahmins are said to have constructed the tank with their own funds at the instance of the officer Bommanṇa, younger brother of Kāmana and son of Abbenāyaka. (Prince Bhūpati Vodeyar, son of Bukka II, who issued the sāsana served also as Viceroy of Muḍbāgal, South Arcot, Tanjore, etc. during the reign of his grandfather Harihara II.) Why Bhūpati Vodeyar who belonged to the elder branch did not succeed to the throne cannot be determined.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
143	10	Bahudhânya sam. Bhâdrapada śu. 10, Vadḍavâra—Thursday, 22nd August 1398 A.D.	Harihara II
195	36	Śaka 1321 Pramâthi sam. Kâr. śu. 15—Wednesday, 15th October 1399 A. D.	Harihara II
157	20	Śaka 1351 Saumya sam. Bhâdrapada śu. 15 Monday with a lunar eclipse—12th September 1429 A.D.	Dêvarâya II
179	28	Śaka 1438 Dhâtu sam. Mâr. śu. 12—6th December 1516 A.D.	Krishnadêvarâya
136	3	Śaka 1466 Śôbhakritu sam. Vayisâkha śu. 15 Bri.—Thursday, 19th April 1543 A.D.	Sadâśiva
155	18	Śaka 1468 Parâbhava sam. Kâr. ba. 7—14th November 1546 A.D.	Do
153	16	Śaka 1479 Naṭa sam. Āshâḍha śu. 4—11th June 1556 A.D.	Do
			MYSORE.
174	24	No Date	Dêvarâja Vodeyar
178	27	Viśvâvasu—1665 A. D.	Dêvarâja Vodeyar

 Contents and Remarks

Records the gift of some lands at Bēlūr for the expenses of the worship of the god Rāma, and of the feeding of the ascetics in the matt of the ascetic Surēndratīrtha of Bēlūr in place of a money grant of 4 varahas and 8 haṇas made previously by the king Bukkarāya I. No ascetic of the name of Surēndra with a matt at Bēlūr and worshipping the god Rāma as the principal deity is met with so far.

Copper plate record registering the gift of the village Kāṇvapura to certain Brahmins free from all taxes and imposts by Bāchaṇṇa Vodeyar, governor of Gōvā and a subordinate of Harihara II. Bāchaṇṇa Vodeyar called also Bhāskara, is said in the record to have been the ruler of the Konkaṇa and Chandragutti kingdoms seated on the throne of Gōvā. He is spoken of as the successor of Mādhava and Narahari in that post.

Copper plate record registering the gift of an agrahāra village called Chōliśatṭipallī, renamed Tryambakapura, situated in the Penugonḍapuri kingdom, Rodda province, Tumbekallusthalā to certain Brahmins with Kriyāśakti-guru at their head by the king Dēvarāya II. The importance of the record lies in its containing the gōtra and sūtra of the royal preceptor Kriyāśakti, not found so far in the inscriptions and literary references relating to that guru.

Copper plate record registering the gift of three villages Chikkabbehalli with three hamlets, in the Nāgamangala kingdom, Halavumārahosahalli in the Channapatna kingdom and Vengenahalli in the Billagonḍanahalli kingdom to the ascetic of the Mādhva sect, Vyāsatīrtha, disciple of Brahmaṇyatīrtha, by Krishnarāya, king of Vijayanagar.

Records the grant of a village for the enactment of a marionette show of the Rāmāyaṇa story.

A fragmentary record registering the gift of some land for the god Tirumaladēva.

Registers the gift of the income from the *santhe* or fair at Mārkandēśvarapura belonging to Vakkalēri situated in Kōlālarājya, made by Sitāpa Maluka Vodeyar, agent of Dilāvara Khāna Vodeyar, governor of Yemmenād, belonging to Chēlūr chāvādi for the merit of Dilāvara Khāna. The grant was made for the food offerings and illuminations in the temple of the god Mārkandēśvara at the village Dēvalāpura. The importance of the inscription lies in the fact that a grant was made for a Hindu temple by an agent of a Mussalman Officer named Dilāvara Khān for the merit of the latter.

Records the gift of the village Bichanahalli, situated in Sōgalavādipurasthāla in Huradasīme, with certain hamlets forming them into an agrahāra named Dēvarājapura, made by Dēvarāja Vodeyar, king of Mysore.

A fragmentary record. Appears to refer to some king as over-lord with the titles, rājādhirāja and rājaparamēśvara and to some subordinate of his, who is spoken of as the ruler of the throne of Mysore.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler		
			PRIVATE.		
250	52	C. 900 A. D.	....	No	....
221	46	10th century?	....	No	....
172	22	....	....		....
192	30	....	....		....
148	12	Saka 1209 Vyaya sam. Phâlguna— February 1287 A.D.	....		....
138	5	....	....		....
218	42	....	....		....
149	13	....	....		....
140	8	Svabhânu Sam. Sûryya Sankramaṇa	....		....
193	31	....	....		....
138	6	....	....		....
139	7	Vikriti sam. Mâgha śu. 8	....		....
249	49	Saka 1548	....		....
249	50	....	....		....
194	32	....	....		....
194	33	....	....		....
214	39	....	....		....
215	40	....	....		....
219	43	....	....		....
219	44	....	....		....
152	15	Ś 1668 Akshaya sam. Vaisâkha śu. 10—19th April 1746 A.D.	....		....
137	4	....	....		....
155	17	....	....		....
194	34	....	....		....

Contents and Remarks

The record gives the name of the lady Sajjana Bhagiyabe, wife of Jina vallabha who caused the Jaina image to be engraved.

A short inscription mentioning Bûchirâchôja, son of Nilakanôja, as the architect who constructed the fine temple of Châmundêsvari.

Records the prowess of a warrior named Vîra of *Adhatarakula*.

Records the death, by the Jaina rite of *samâdhi* of a woman named Nâgavve, daughter of Gôkave and disciple of Mâdhavachandradêva.

Fragmentary inscription recording the heroism and death of a warrior while protecting the cattle of the village Hiriya Garje against robbers.

Records the valour of a warrior named Pâdiyanâyaka of Kumbeyanahalli valley in fighting against the cavalry troops of Singeyanâyaka and Mulehâsinda (Sinda Chief?).

Records the heroism of a warrior named Jakkeyanâyaka.

Records the gift of two *hons* by Surisetti, son of Chennisetti, an oil-monger of the village Châtichâtihalli, for the whitewashing of the Hoysalêvara temple.

Appears to record that Sâtivodeyar pledged the produce of all his lands for some act of charity.

Records the setting up of a pillar by Bommôja, son of Busuôja, devotee of the goddess Banadadêvate of the village Mâvali.

Records that Sidda Mallikârjunadêva set up the pillar in front of the temple at Hiriyur.

Records the grant of some land for the God Tirumalapati.

Refers to a salutation by a disciple to the Jaina guru Dharmachandra.

Gives only the name Śrî Matibira.

This contains the name of a devotee, Rukmaiya.

This contains the name of a devotee, Kupparasa.

This records the grant of a plot of land to a person named Aravindaiya.

Records the gift of the village Mallenahalli for the god Tirumaladêvaru at Nonabinakere.

Records the grant of a pura made by Bâleyanâyaka of Karudi.

Records the grant of the village Habukanahalli as an *umbali* for the sénabôvas of Kanatur-nâd.

Records the gift of two plots of land as *nettalu kodage* to Gopaya. The plots were situated near the village Mârânđahalli in Vakkalêri belonging to the Kingdom of Kôlala.

Records that a person named Gauṭaya did service for the god.

Records the setting up of a Garuḍagamla pillar by Mallappa.

Contains the name of a gun 'Kshêtrapâla Gamganâtha.'

APPENDIX A.

List of Photographs taken during the year 1940-41.

Serial No.	Size	Description	View	Village	District
1-2	8 $\frac{1}{2}$ " x 6 $\frac{1}{2}$ " ...	Srikanthesvara temple.	Krishnaraja Wad eyar III's group.	Nanjangud	Mysore
3-12	Do ...	Do ...	Sivalila images ...	Do	Do
13-37	6 $\frac{1}{2}$ " x 4 $\frac{3}{4}$ " ...	Do ...	Do	Do	Do
38-43	Do ...	Ajanta paintings ...	...	...	...
44-47	8 $\frac{1}{2}$ " x 6 $\frac{1}{2}$ " ...	Do ...	...	...	...
48-49	12" x 10" ...	Jubilee Hall ...	Front view ...	Mysore	Do
50-51	Do ...	Do ...	North-east view ...	Do	Do
52	6 $\frac{1}{2}$ " x 4 $\frac{3}{4}$ " ...	Isvara temple ...	Vaishnavi ...	Betamangala	Kolar
53	Do ...	Vijayendra temple ...	Back view ...	Do	Do
54	Do ...	Isvara temple ...	Bull ...	Do	Do
55	Do ...	Do ...	Shanmukha ...	Do	Do
56	Do ...	Do ...	Surya ...	Do	Do
57	8 $\frac{1}{2}$ " x 6 $\frac{1}{2}$ " ...	Vijayendra temple ...	Govindaraja ...	Do	Do
58-61	Do ...	Do ...	Vijayanarayana and his consorts.	Do	Do
62	Do ...	Tank ...	View ...	Do	Do
63	6 $\frac{1}{2}$ " x 4 $\frac{3}{4}$ " ...	Do ...	Do ...	Do	Do
64-67	Do ...	Svayambhuvesvara temple.	Views ...	Madivala	Do
68	Do ...	Do ...	Ilavanjiraya ...	Do	Do
69	Do ...	Do ...	Pillars ...	Do	Do
70	Do ...	Do ...	A female figure ...	Do	Do
71	Do ...	Viragal ...	... ...	Kyasamballi	Do
72-73	Do ...	Viragals ...	... ...	Hungunda	Do
74	Do ...	Somesvara temple ...	South-east view ...	Do	Do
75	Do ...	Do ...	Dakshinamurti ...	Do	Do
76	8 $\frac{1}{2}$ " x 6 $\frac{1}{2}$ " ...	Cromlech ...	... ...	Do	Do
77	Do ...	Ancient site ...	View ...	Sitigudda	Do
78	6 $\frac{1}{2}$ " x 4 $\frac{3}{4}$ " ...	Do ...	Do ...	Do	Do
79	Do ...	... ...	Chakkalada bombe ...	Hunkunda-patna.	Do
80	Do ...	Markandesvara temple.	Ornamental pillar ...	Markandeya hill.	Do
81	Do ...	Do ...	Virabhadra shrine with ornamental pillars.	Do	Do
82	Do ...	Do ...	Virabhadra image ...	Do	Do
83	Do ...	Do ...	South-west view ...	Do	Do
84	Do ...	Do ...	Mahadvara, North-east view.	Do	Do
85	Do ...	Do ...	Vasanta mantapa ...	Do	Do
86	Do ...	Do ...	North-east view of enclosure.	Do	Do
87	8 $\frac{1}{2}$ " x 6 $\frac{1}{2}$ " ...	Do ...	Ornamental pillar ...	Do	Do
88	Do ...	Do ...	View of enclosure ...	Do	Do
89	Do ...	Do ...	Ornamental pillars ...	Do	Do
90-96	6 $\frac{1}{2}$ " x 4 $\frac{3}{4}$ " ...	Cromlechs ...	... ...	Parandapalli	Do
97	Do ...	... ...	Hero on horse ...	Nachipalli	Do
98	Do ...	... ...	Hero shrines ...	Do	Do
99	Do ...	Ahobala-narasimha temple.	South-east view ...	Gudibande	Do

APPENDIX A—*contd.*

Serial No.	Size	Description	View	Village	District
100-102	8 $\frac{1}{2}$ " × 6 $\frac{1}{2}$ " ...	Hill ...	Views ...	Gudibande	Kolar
103	6 $\frac{1}{2}$ " × 4 $\frac{3}{4}$ " ...	Do ...	View of steps leading up the hill and of the top-most fortification.	Do	Do
104-105	Do ...	Ramesvara temple on the hill.	South view ...	Do	Do
106	Do ...	Do ...	Lamp pillar ...	Do	Do
107	Do ...	Venkataramana temple	Do ...	Do	Do
108-109	8 $\frac{1}{2}$ " × 6 $\frac{1}{2}$ " ...	Do ...	Venkataramana and his consorts.	Devaragudi-palli.	Do
110	Do ...	Do ...	North-east view ...	Do	Do
111	6 $\frac{1}{2}$ " × 4 $\frac{3}{4}$ " ...	Do ...	Narasimha ...	Do	Do
112	Do ...	Do ...	Bali, Vamana and Trivikrama.	Do	Do
113	Do ...	Kesava temple ...	Pillars of navaranga ...	Bellur	Do
114	Do ...	Do ...	South-west view ...	Do	Do
115	Do ...	Isvara temple ...	View ...	Do	Do
116	Do ...	Varadaraja temple ...	Varadaraja ...	Hoskote	Bangalore
117	Do ...	... ...	Mud fort-wall ...	Do	Do
118-119	8 $\frac{1}{2}$ " × 6 $\frac{1}{2}$ " ...	Kailasevara temple ...	Ground plan ...	Doddamalur	Do
120	Do ...	Coin plate for 1940 report.	... ...	...	...
121-123	6 $\frac{1}{2}$ " × 4 $\frac{3}{4}$ " ...	Do ...	... ...	...	...
124	Do ...	Pond ...	South-west view ...	Anantapur	Shimoga
125	Do ...	Elephants in front of pond.	... ...	Do	Do
126	Do ...	Pond ...	North-west view ...	Do	Do
127	6 $\frac{1}{2}$ " × 4 $\frac{3}{4}$ " ...	Isvara temple ...	East view ...	Hosagunda	Do
128	8 $\frac{1}{2}$ " × 6 $\frac{1}{2}$ " ...	Do ...	Interior ...	Do	Do
129	6 $\frac{1}{2}$ " × 4 $\frac{3}{4}$" ...	... ...	Mastikal ...	Mallandur	Do
130-131	Do ...	Surya Shrine ...	Surya ...	Gauja	Do
132	Do ...	Isvara temple ...	Linga with Panipitha ...	Do	Do
133	Do ...	Do ...	Chandrasila ...	Do	Do
134	Do ...	Do ...	Elephants on either side of steps.	Do	Do
135-140	Do ...	Kedaresvara temple ...	Views of Hoysala groups.	Belgami	Do
141	Do ...	Do ...	Kesava in the cell ...	Do	Do
142	8 $\frac{1}{2}$ " × 6 $\frac{1}{2}$ " ...	Panchalingesvara temple.	Umamahesvara ...	Do	Do
143	Do ...	Sici Bhavi (Pond) ...	View ...	Do	Do
144-146	Do ...	Nilakanthesvara temple	Pillar in front ...	Do	Do
147	8 $\frac{1}{2}$ " × 6 $\frac{1}{2}$ " ...	Tripurantesvara temple.	South-east view ...	Do	Do
148	Do ...	Do ...	Bull in navaranga ...	Do	Do
149-150	Do ...	Do ...	View of pillars in outer navaranga.	Do	Do
151	Do ...	Do ...	Sukhanasi doorway ...	Do	Do
152	6 $\frac{1}{2}$ " × 4 $\frac{3}{4}$ " ...	Do ...	Dvarapalaka figure at Sukhanasi doorway	Do	Do
153	Do ...	Do ...	Pillars in front of Sukhanasi doorway.	Do	Do
154	Do ...	Do ...	Sarasvati in the south cell.	Do	Do

APPENDIX A—*contd.*

Serial No.	Size	Description	View	Village	District
155	$6\frac{1}{2}'' \times 4\frac{3}{4}''$...	Tripurantesvara temple	Kesava in the north cell	Balgami ...	Shimoga
156	Do ...	...	Chaturmukha-Brahma ...	Do ...	Do
157	Do ...	...	Ranganatha ...	Do ...	Do
158	Do ...	...	Trimurti ...	Do ...	Do
159	Do ...	...	Surya ...	Do ...	Do
160	Do ...	...	Tara-Bhagavati ...	Do ...	Do
161	Do ...	...	Sula-Brahma ...	Do ...	Do
162	Do ...	...	Jiddikere with temples in the back-ground.	Do ...	Do
163	Do ...	...	Do with lotuses ...	Do ...	Do
164	Do ...	...	Narasimha ...	Do ...	Do
165	Do ...	Pranavesvara temple	Garbhagriha doorway ...	Talgunda ...	Do
166	Do ...	Do	Pillar ...	Do ...	Do
167	Do ...	Do	North view ...	Do ...	Do
168	Do ...	Basti	Front view ...	Bandalike ...	Do
169	Do ...	Do	Side view ...	Do ...	Do
170	Do ...	Do	Yaksha ...	Do ...	Do
171	Do ...	Do	Sukhanasi doorway ...	Do ...	Do
172	Do ...	...	Chaturmukha Brahma	Do ...	Do
173	Do ...	Trimurti temple	View ...	Do ...	Do
174	$8\frac{1}{2}'' \times 6\frac{1}{2}''$...	Do	Do ...	Do ...	Do
175	Do ...	Do	Simha-lalata on main tower.	Do ...	Do
176	$6\frac{1}{2}'' \times 4\frac{3}{4}''$...	Basti	View ...	Chikkamagadi	Do
177	Do ...	Do	Simhalalata ...	Do ...	Do
178-180	$8\frac{1}{2}'' \times 6\frac{1}{2}''$ ...	...	Inscription ...	Malavalli ...	Do
181	Do ...	Kaitabhesvara temple	Ceiling in navaranga ...	Kuppattur	Do
182	$6\frac{1}{2}'' \times 4\frac{3}{4}''$...	Do	Kesava in a niche ...	Do ...	Do
183	Do ...	Ramesvara temple ...	Viragal ...	Do ...	Do
184	$8\frac{1}{2}'' \times 6\frac{1}{2}''$...	Do	Ceiling ...	Do ...	Do
185	$6\frac{1}{2}'' \times 4\frac{3}{4}''$...	Do	Mahishasuramardini ...	Do ...	Do
186	Do ...	Basti	Parsvanatha ...	Do ...	Do
187	Do ...	...	Inscription ...	Do ...	Do
188	$8\frac{1}{2}'' \times 6\frac{1}{2}''$ ...	...	Images ...	Bharangi ...	Do
189	$6\frac{1}{2}'' \times 4\frac{3}{4}''$ ...	...	Linga ...	Do ...	Do
190	Do ...	...	Kirata group ...	Do ...	Do
191	Do ...	Venugopala temple ...	Venugopala ...	Kuppagadde	Do
192	$8\frac{1}{2}'' \times 6\frac{1}{2}''$...	Isvara temple ...	View ...	Do ...	Do
193	Do ...	Do	Interior view ...	Do ...	Do
194	$6\frac{1}{2}'' \times 4\frac{3}{4}''$...	Chintamani-Narasimha temple.	Main image ...	Do ...	Do
195	Do ...	Do	Inscription stone ...	Do ...	Do
196	Do ...	Kallesvara temple ...	Doorway ...	Do ...	Do
197	Do ...	Isvara temple ...	North-west view ...	Udri ...	Do
198	Do ...	Virabhadra temple ...	Dvarapala figure ...	Do ...	Do
199	Do ...	Banasankari temple	Banasankari ...	Do ...	Do
200-202	$8\frac{1}{2}'' \times 6\frac{1}{2}''$...	Lakshminarayana temple.	Lakshminarayana ...	Do ...	Do
203-205	$6\frac{1}{2}'' \times 4\frac{3}{4}''$ ...	...	Inscriptions ...	Mavali ...	Do
206	Do ...	Kallesvara temple ...	Pillar ...	Do ...	Do
207	$8\frac{1}{2}'' \times 6\frac{1}{2}''$...	Hill ...	View ...	Chandragutti	Do
208	$6\frac{1}{2}'' \times 4\frac{3}{4}''$...	Do	View of Renuka temple	Do ...	Do

APPENDIX A—*concl.*

Serial No.	Size	Description	View	Village	District
209	6 $\frac{3}{4}$ " × 4 $\frac{3}{4}$ " ...	Chandragutti Hill ...	Mihrab of Masjid ...	Chandragutti	Shimoga
210	Do ...	Do ...	Fort gate ...	Do ...	Do
211	Do ...	Do ...	Third line of fortification ...	Do ...	Do
212	Do ...	Do ...	Mahishasuramardini ...	Do ...	Do
213-218	8 $\frac{1}{2}$ " × 6 $\frac{1}{2}$" ...	... ...	Statue of His Highness the Maharaja of Mysore	... ...	...
219	12" × 10" ...	... ...	Archæological Map of Mysore.	... ...	...

APPENDIX B.

List of Drawings prepared during the Year 1940-41.

- | | | | |
|--|-----|-----|--------------|
| 1. Bhoganandisvara temple, Nandi | ... | ... | Ground plan. |
| 2. Srikanthesvara temple, Nanjangud | ... | ... | Do |
| 3. Kailasesvara temple, Dodmalur | ... | ... | Do |
| 4. Svayambhuvesvara temple, Madivala | ... | ... | Do |
| 5. Markandeya temple, Markandesvara-betta near Vakkaleri | | | Do |
| 6. Vijayendra temple, Betamangala | ... | ... | Do |
| 7. Ancient site and temples, Belgami | ... | ... | Sketch map. |
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APPENDIX C.

List of Books acquired for the Library of the Office of the Director of Archæological Researches in Mysore, Mysore, during the year 1940-41.

Sl. No.	Title of the book	Remarks
1	Kannada Nadina Kathegalu, by Mr. Narayana Sarma	Received in exchange from the Karnataka Historical Research Society, Dharwar.
2	Jainism and Karnataka Culture, by Mr. S. R. Sarma	Do
3	The Mysore University English-Kannada Dictionary, Part V (Expatriate to Gentle).	Received from the English-Kannada Dictionary Office, Bangalore.
4	Epigraphia Indica, Vol. XXV, Part III, July 1939	Received from the Manager of Publications, New Delhi.
5	Sources of Karnataka History, Vol. I, by S. Srikanta Sastri.	Received from the Registrar, University of Mysore, Mysore.
6	Annals of the Bhandarkar Oriental Research Institute, Vol. XXI, 1938-39, Part III-IV.	Received from the Bhandarkar Institute Press, Poona 4.
7	Social Solidarity among the Japanese in Seattle, by Shotaro Flank Miyamoto, Vol. 11, No. 2, December 1939.	Received in exchange from the University of Washington Library, Seattle, Washington.
8	A Study of Probated Estates in Washington with reference to the State Tax System, by J. K. Hall, Vol. I, October 1939.	Do
9	Three Old French Chronicles of the Crusades, by Edward Nobles Stone, Vol. 10, October 1939.	Do
10	The Journal of the Bihar and Orissa Research Society, Vol. XXVI, Part II, June 1940.	Received from the Bihar and Orissa Research Society, Patna.
11	The Annals of the Sri Venkateswara Oriental Institute, Vol. I, Part II, June 1940.	Received from the Sri Venkateswara Oriental Institute, Tirupati.
12	Excavations at Harappa, by Madho Sarup Vats, Vol. I (Text).	Received from the Manager of Publications, New Delhi.
13	Excavations at Harappa, by Madho Sarup Vats, Vol. II (139 plates).	Received from the Manager of Publications, New Delhi.
14	Archæological Survey of Mysore, Annual Report for 1938.	Received from the Mysore Archæological Department.
15	Rajanithi, by Mr. H. Krishna Rao	Received from the Registrar, Mysore University.
16	Bombay Karnataka Inscriptions, Vol. I, Part I ...	Received from the Government Press, Madras.
17	Consolidated Catalogue of the Central Archæological Library, by Mr. D. R. Sharma.	Received from the Director-General of Archæology in India, New Delhi.
18	Epigraphia Indica, Vol. XXV, Part IV, October 1939.	Received from the Manager of Publications, New Delhi.
19	Annual Report of the Archæological Department, Baroda State.	Received from the Baroda State Press, Baroda.
20	Annual Report on the South Indian Epigraphy for the year ending 31st March 1937.	Received from the Manager of Publications, New Delhi.
21	Epigraphia Indica, Vol. XXV, Part V, January, 1940.	Do
22	The Report of the Superintendent, Archæological Survey, Burma.	Received from the Superintendent, Government Printing, Burma.

APPENDIX C--*concl'd.*

Sl. No.	Title of the book	Remarks
24	An Introduction to the Geology of Mysore ...	Received from the Director of Geology, Bangalore.
25	Hadibadeya Dharma, by Sri. D. Champa Bai ...	Received from the Registrar, Mysore University.
26	Mysore University Calendar for 1939-40, Vol. II ...	Do
27	The Journal of the Bihar and Orissa Research Society, Patna, Vol. XXVI, Part IV, for December 1940.	Received from the Bihar and Orissa Research Society, Patna.
28	The Ruins of Dabhoi or Darbhavati in Baroda State.	Received from the Director of Archaeology, Baroda State
29	Epigraphia Indica, Vol. XXV, Part VI, April 1940.	Received from the Manager of Publications, New Delhi.
30	} Annual Report of the Mysore Archaeological Department for the year 1939.	Received from the Mysore Archaeological Department.
31	} Annual Report of the Government of India Archaeological Survey, for 1936-37.	Received from the Manager of Publications, New Delhi.
32	Epigraphia Indica, Vol. XXV, Part VII, July 1940	Do
33	Do Vol. XXIII, Part VIII, October 1936	Do
34	Jivana Jyotigalu, by B. S. Ramaswamy Iyengar ...	Purchased from Messrs. The S.S.N. Book Depot, Bangalore.
35	Ramayanada Mahapurusharu, by B. S. Ramaswamy Iyengar.	Do
36	Epigraphia Indica, Vol. XXVI, Part I, January 1941.	Received from the Manager of Publications, New Delhi.
38		
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42		
43	Indian Antiquary, Volumes 52 to 61 (total 11 volumes).	Purchased from Messrs. Krishna & Co., Booksellers, Mysore
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49	The Early Pallavas, by Dineschandra Sircar ...	Do
50	Ancient Indian Colony of Siam, by P. N. Bose ...	Do
51	India's Sacred Shrines and Cities, published by Natesan & Co.	Do
52	History of India 150 A.D. to 250 A. D., by K. P. Jayaswal.	Do
53	Siddharama Charitra, by Prof. T. S. Venkanniah and D. L. Narasimhachar.	Do
54	Jaina Iconography, by B. C. Bhattacharya ...	Do
55	Mysore University Calendar for the year 1939-40, Vol. I.	Received from the Registrar, University of Mysore, Mysore.
56	Administration Report of the Travancore Archaeological Department (1114 M. E.).	Received from the Superintendent, Government Press, Trivandrum.

APPENDIX D.

Permanent Staff on 30th June 1941.

Sl. No.	Name and Designation
A. GAZETTED STAFF.	
1	Dr. M. H. Krishna, M.A., D.LIT. (Lond.), Director.
2	Mr. R. Rama Rao, B.A., Assistant to the Director.
3	Vacant . . . Architectural Assistant.
B. NON-GAZETTED STAFF.	
1	Mr. L. Narasimhachar, M.A., Junior Technical Assistant.
2	Mr. D. Nagesamurthi Rao, Photographer.
3	Mr. M. J. Suddhodhana, Draftsman.
4	Mr. S. Krishnaswamy Sastry, Pandit.
5	Mr. R. Chakravarti, Pandit.
6	Mr. A. S. Narasimha Setty, Typist.
7	Mr. H. Kada Setty, Clerk.
C. MENIAL STAFF.	
1	M. R. Vishnupadachar, Attender.
2	Syed Ibrahim, Daffedar.
3	Sidda, Peon.
4	Rangappa, Peon.
5	Timma, Peon.
6	Kata Nayak, Peon.
7	Honna Setty, Peon.

APPENDIX E.

Statement of Expenditure for the year 1940-41.

Salaries :—	Rs.	a.	p.	Rs.	a.	p.
Director's Allowance (Rs. 50 per month)	600	0	0	
Assistant to the Director (Rs. 300-25-350)	4,200	0	0	
Establishment	5,566	9	0	
Watchman for excavation area	65	0	0	
			—	10,431	9	0
Travelling Allowance	1,018
			—	247	4	0
Office Expenses :—						
I. Contingencies	719	11	0	
II. Museum	49	2	0	
III. Printing charges	1,521	12	0	
IV. Clothing to menials	51	5	0	
V. Furniture	552	2	0	
VI. Photographs for sale	200	0	0	
			—	3,094	0	0
Library	
Receipts remitted to the Treasury :—						
Sale proceeds of publications, photographs and hire charges of blocks	530	12
			—	15,322	0	9
			Total	...		

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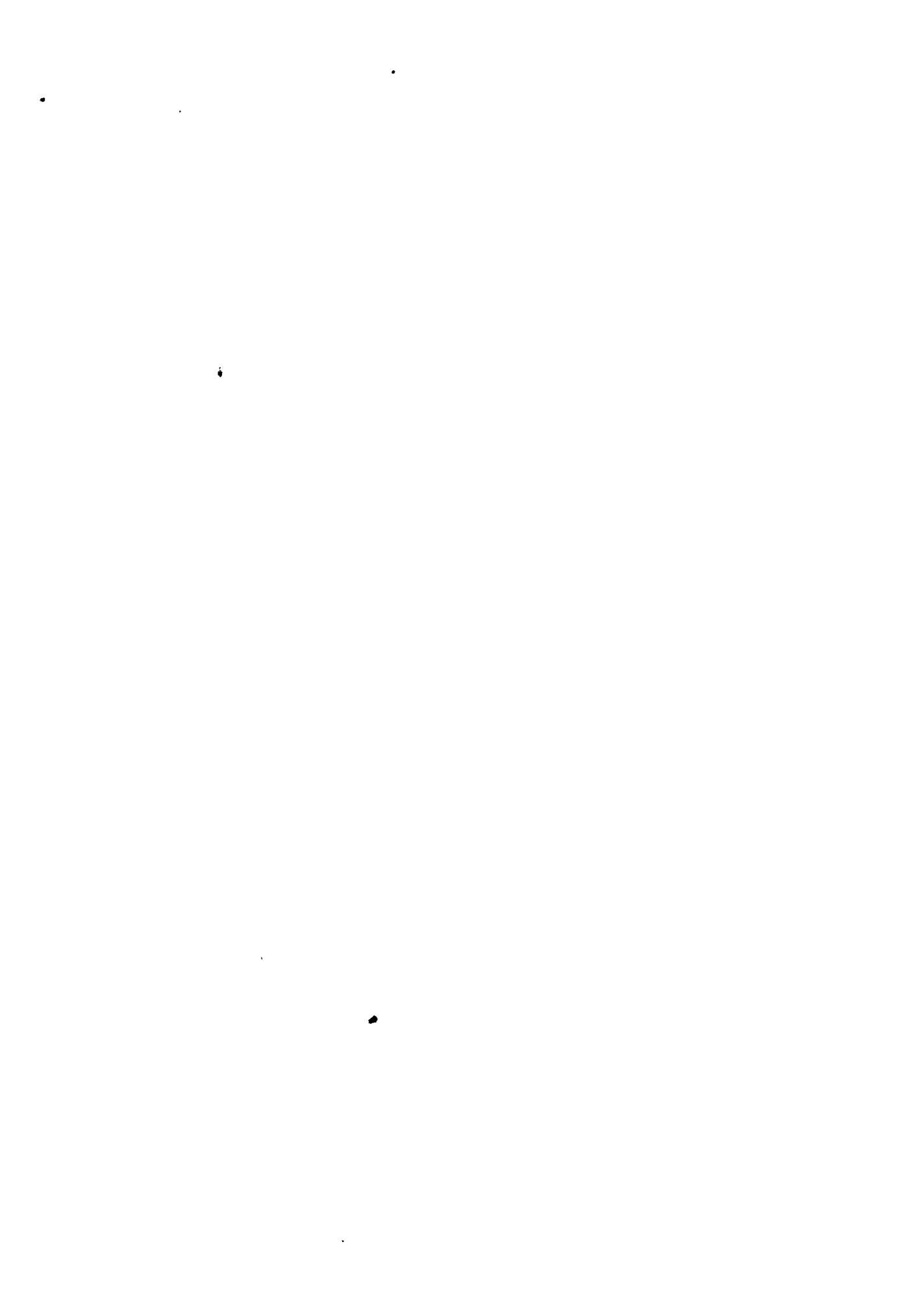
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